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"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, JANUARY 22, 1842. VOL. XXI.—NO. 4.

RELIGIOUS MISCELLANY.

For the Register and Observer.

HYMNS SPECIALLY ADAPTED TO MUSIC, NO. 8.

For New Year.—*Tune, Rapture.*

Again, O God, the varying sun
Through every varying month has run
And filled each day with light;
Another year is dawning now;
To thee, great Lord of Time, we bow,
While love and grace invite.

From month to month, from day to day,
May we the laws of Heaven obey,
And emulate the sun;
Impel us, Lord, in every sphere
To run our rounds of duty here,
Till life's whole work is done.

Let no bewildering thought arise,
Nor gloomy cloud o'ershade our eyes,
Whatever changes come;
Enrich our hearts with filial love,
The pledge of brighter joys above,
In heaven, our final home. S. W.

For the Register and Observer.

A LETTER TO A FRIEND, REFLECTING THE WEST.

My Dear Friend,—I am about to address you upon a subject which is dear to my own heart and which I firmly believe to be one of great importance. Indulge me then, I pray you, with your serious and candid attention while I make a brief statement of my case and bring before you some considerations in its favor.

You are doubtless aware that much has been said and written of late, in regard to the moral and religious wants of the West. Many able pens and tongues have been employed in order to give a due prominence to this important subject. And yet if I am not greatly mistaken,—if the experience of several years' residence in that part of the country has not been altogether lost upon me,—they have failed to give a full and adequate idea of the true state of the case. I do not expect however, at this time to be able to make up for their deficiencies. All that I can hope to do in such a communication, is to bring before you *some* of the *many* reasons why your attention should be turned in this direction as an important field for benevolent effort.

All must acknowledge that this vast region,—amply furnished as it is with all those resources necessary to support and render happy countless numbers of the human family,—should be to us an object of peculiar interest. It cannot be regarded otherwise than as the future home of by far the greater part of a mighty nation.

It is a solemn and startling fact that it depends very much upon us, to decide what the *character* of that immense population shall be. Society in that country is now in its incipient stage. It is as clay in the hands of the potter and can be moulded and shaped at pleasure, by those who have the skill and power to accomplish such a work. Even the slightest efforts, if well directed, will produce important results. With this view of the subject it is impossible for the true philanthropist to regard with indifference the present active operation of causes, which indicate the future destiny of this wide-spread and richly endowed region. The spirit of gain is already there with all its insatiable and selfish appetites, and vice in its manifold and hideous forms. Here also is worthy enterprise and honest industry, seeking the comfort and prosperity of the *present*, and looking forward with a spirit of disinterested benevolence to the welfare of *future* generations. All is bustle and ceaseless activity, and amidst this busy scene it is needless to say that the spirit of worldliness greatly predominates.

It is so even here in our own happy New England,—the land of Churches and Sabbath Schools, whose moral and religious privileges are second to none in the world. How much more then must this be the case in a country like the West, whose inhabitants are made up for the most part of hardy pioneers and adventurous fortune-seekers.

I do not mean to imply that this part of our country is *destitute* of religious privileges. No; I am glad that this is not the case. I am happy in being able to acknowledge that there are but few settlements to be found, where religious services of some kind are not, at least *occasionally* performed.

But at the same time, truth compels me to say that Christianity as preached by these active and zealous men, falls far short of meeting the wants of the more intelligent and influential of the inhabitants of that country. It is made up too much of false and irrational doctrine, and carries with it too plainly the marks of ignorance and superstition to make a deep impression upon such minds. Hence they either stand aloof altogether or else mingle with a listless indifference in the religious movements around them. Thus in either case their influence goes against religion, and as they are generally the leading men of the community, a great injury is done in this way to the cause of Christianity.

And here it is that an important field of labor is presented to us as Liberal Christians. These men are not beyond the reach of the life-giving doctrines of Jesus, if presented in the power of their unadulterated purity and simplicity. The religious sentiment in their souls is not *dead*, but only waits for an appropriate occasion to manifest itself.

There is another class of persons in that country which belongs peculiarly to our sphere of labor. I allude to those persons who have been brought up under the influences of our own faith in our New England Societies. There are many of this class in almost every part of that country and their number is constantly and rapidly increasing. Many of them are conscientious, religious persons who have removed thither for the laudable purpose of bettering their own condition, to the end that they may be able to leave to their children some provision for their future success in life. These have many privations and hardships to suffer, amongst which perhaps none is greater than the loss of their accustomed religious privileges. It is impossible without the actual experience, to conceive of the contrast which it is their lot to feel in this respect when they remove to that country. If their religious opinions become known they are not only ever afterward regarded with suspicion, but are denied all sympathy and also those religious privileges to which they have always been accustomed, and which are so dear to them.

And if on the contrary they attempt to conceal their sentiments as some have done, with the vain hope of being thus permitted to reap some of the benefits of public worship,—they are doomed to hear from time to time, doctrines taught as necessary to salvation which are unspeakably revolting to their reason and to all the finer feelings of their nature; and also not unfrequently, to hear their own faith misrepresented and treated with much harshness.

It is not to be expected that we can extend our aid at present to all such, scattered as they are throughout almost every part of the country. But there are many places where there are enough of these two classes which I have mentioned, to form small Societies, which would hereafter become strong and efficient, and have an important influence on the moral and religious welfare of the community around them. It is so in most of those thriving villages and cities which are rapidly springing up throughout that vast country. The number constituting those Societies might be small at first, but it would be sufficiently large to form a nucleus around which kindred spirits would constantly gather as the tide of emigration rolls around in that direction;—and thus a Society of Liberal Christians in the West becomes a powerful point of attraction to many of our New England emigrants. Instances are not wanting to show that this is the case. I myself once heard one of this class who was in search of a permanent location in that country,—express a willingness to give several dollars more per acre for his land, if he could find a farm to suit him, in the neighborhood of a Society of Unitarians.

But my subject enlarges as I proceed, and I might go on to mention many other facts and circumstances showing the claims of the West upon your attention; but I am admonished that I must refrain for the present. In another letter I will take the liberty to state explicitly what, in my view, should and can be done by such as have the means which you possess meanwhile, I am

Yours truly, H. S.

THE LAST DAYS OF A SAINT.

He had long been a sufferer from a most painful disease, and at times he was utterly exhausted by paroxysms of pain.—But even then there was a patient gentleness and thoughtful consideration for every one around, which showed that the agony of the flesh could not disturb the peace of the spirit. For the last few months, however, the torture was mitigated, and he slowly sunk into a languid helplessness, as if Nature was kindly lulling him to rest. The spirit brightened as the body pined. Conceptions grew clearer, feelings fresher; and it seemed as if each day his heart widened to take in some new interest. The most trifling detail of a friend's experience, occurrences in society, new books, discoveries in science, inventions promising to increase comfort and lighten toil, philanthropic movements called out ever livelier expressions of sympathy. And the beauties of the natural world, the flowers, the birds, the clouds, the stars excited childlike delight. A calm self-congratulation that the race was nearly run, a confiding dependence, a hope of higher freedom and energy filled him with quiet joy. And as his eye fell upon others there was a depth of compassion and hope, a blending of sympathy and encouragement in the glance, that communicated almost unawares new confidence. A reflected brightness seemed to beam from his countenance as if on the height of his virtue the dawn of eternal day had touched him.

I was sitting by his easy chair one morning, reading from Fenelon, whose pure and devout spirituality had for him a peculiar charm, when a very excellent friend entered. Her views of Christianity were, as she thought, very different from his own; and although conscience and heart alike told her that he was fitted for higher scenes of improvement, she could not shake off the dread with which she regarded the death of one who, according to her *creed*, had not faith in a Savior. After the usual salutations, she gazed upon his benignant face, which looked with its long white locks and beautifully rounded temples like an incarnation of loving wisdom, and at last mildly said, as a tear trickled down her cheek, 'Oh Mr. P., if you did but believe in Jesus!' 'Help thou my unbelief,' answered he as he turned full upon her the look of his light gray eyes, bright with that peculiar inward lustre which gives such an air of spirituality often to the dying. 'You are better, much better than I am,' she replied, 'but what would become of us, miserable sinners that we are, if we relied upon our own weak merits? Can our imperfect goodness save us? Our best acts are folly in the sight of the Holy One, and what atonement can we make for our countless offences? What can repentance do for the past? All possible penitence is our present duty now, and can only affect the future. There is but one way. An infinite sacrifice has been made. We may trust in this mediation. Our sins will be cleansed in the blood of the Lamb—if we have only faith. Why, oh why will you not accept this offer of mercy?'

He took the hand which in her earnestness she extended—'My friend, I do accept the offer of mercy, of *free, unconditioned, unlimited* mercy, of that mercy which brought me into being without desert of mind, which has preserved me through all my follies and failings, and which now whispers in my heart the assurance of God's infinite willingness to bless, redeem and perfect me, if I but faithfully persevere. Do not think I trust in my merit; I merit nothing; for whatever goodness there may be in my soul is God's highest gift, and is not a claim for favor but a new debt of gratitude. Do not think I look for a reward for my good works. Oh no! If I have been enabled to act ever in a pure, and loving, and humble spirit, the act was its own reward, and was but a farther bond of obligation, through the added energy it bestowed. My friend! what I trust in is the everlasting goodness of God. Thus far it has crowned my days and moments with unmerited blessings; and the only recompense it has required has been the very obedience, which was in itself at once the greatest blessing, and the preparation for yet higher privileges. My long, long life has been but one scene of benefits received, redoubled, forced upon me, compelling me to obedience, winning me back, and shall I be so ungrateful as to distrust my benefactor now? And can you think I do not accept the mediation of Jesus? He is the full revelation of God's love to us, unworthy, imperfect, evil as we are; he has been sent to seek and save the lost; he has told me that not all my mean selfishness and negligence could weary out the mercy of my Father; that God was willing to receive me to himself. Can I hesitate—can I doubt? The Lord by his goodness leads me to repentance.—I cannot resist his gracious purposes; I would become his child; I must be wholly his; I wait his redemption.'

I thought to myself as I listened and looked, first at this aged saint, so free, so simple, so childlike in his trust, and then at [illegible] and spontaneous good feelings were so entangled in the web of human creeds: How truly does the one believe in the *mercy* of God; how entirely does the other disbelieve it,—in thinking that the Father of all spirits *cannot* bless and save them, without the scheme of an atonement.' W. H. C.

SALVATION NOT EASILY OBTAINED.

We are commanded 'to work out our own salvation;' and by this injunction we are taught several important truths; of which these are two: there is a *work* to be done, and *we* are to do it. Neither of these is practically acknowledged by the majority of the Christian community. In a book published by the American Sunday School Union, we read lately the following conversation between a sick girl and her grandmother. We quote from memory.

Ellen. Dear grandmother, how glad I am to hear you say so much (that she *wished* to be a Christian) before I die. O, why, then, do you not come to Christ *now*?

Grandm. Why, my dear, how can I? You know that I am seventy years old, come April, and I have never cared about God, and have always been a wicked woman, and have wasted all my life.

Ellen. O, no matter! I know it all, and have wept to think of it; but forget what is behind. Come to Christ now! Though your sins are as scarlet, one hour with him will make them whiter than snow! One hour is enough for the work of salvation. Remember the thief on the cross!'

Alas, how many souls have been deluded by the hope of having, when on their death-beds, an answer like that given to the crucified thief! They spend their lives in vain, and deliberately make themselves unworthy of God's continued mercy, because there is one instance of a bad man accepted at the last hour. What this man's character had previously been we know not, except that he had been guilty of some one great crime. Perhaps he had never had an opportunity of doing well, but was the victim of wayward circumstances, and was now for the first time invited to his Lord's vineyard. If it were so, as it is very probable, his case affords no ground of hope; certainly not of confidence. We, who are surrounded with Christian light and every day hear the invitations and warnings of God's voice, cannot expect the same lenient judgment, as one educated in the darkness of heathenism. We shall be judged by the words which Christ spake to us, according to the deeds done in the body. When a person has grown old in a sinful life, neither fearing God nor regarding man, and then is converted from the error of his ways, we would not, however, preach despair to him. Let him begin now, in humble penitence and earnest performance of duty, and peradventure God will accept him, not as he would have been accepted if he had been more diligent in working out his salvation; his life has been thrown away, and by wrong-doing, he has half-effaced the image of God from his soul. But gradually that image may be revived; a few years, a few months may do a great deal; a beginning may be made, although but few steps can be taken. More than this we cannot say. We dare not falsify the words of Christ, even for the sake of pouring oil into a bleeding soul. To say that one hour is enough for the work of salvation, is to charge God with folly in making man's life threescore and ten years. Why do we live? That we may learn to live well. Time is the threshold of eternity. In childhood we start upon the pilgrimage towards heaven's gates, and there is no time to spare. A long life well spent is not too much. How can one hour be enough? The salvation of the soul is its education in virtue and purity and faith. It is the blending of the human will with the divine, the union with God and Christ, which Christ prayed that we might obtain. It is redemption from the power of selfish and worldly principles, and adoption into the happy family which is ruled by brotherly love and disinterested kindness. Can the soul be educated in an hour? Can the stubborn human will be taught submission; taught to guide itself according to the great will of the universe, which ordains the happiness and holiness of all, in one hour? No, nor in one life. They who have lived longest and best, who have labored and prayed day and night with the earnestness of those who know both what they have to gain and what to lose, *their* testimony is that their reliance is upon the mercy of God alone. Sin still cleaves to them. They still feel the struggle between the flesh and spirit. They still feel, more earnestly, the further they progress in the Christian life, that Eternity is not too long for a human soul to become one with the Infinite Father. All that a life can do, is to *begin*. The promise of God is gracious, on which we rely, and hope that if we labor according to our strength, we shall be accepted, though unworthy. But to crowd our probation-time into one hour, or into one year, is presumption and great folly. To encourage the hope that the soul may be born again out of the darkness of gross sin and worldly-minded unbelief, into the light of holiness and faith, by a sudden effort, called conversion, may increase the numbers of the visible Church of Christ, but it is not and cannot come to good. It is against nature and cannot be true. God has ordained otherwise. A few hours may suffice for the slumbering soul to awake and arise from the *dead*, but after it has arisen, and Christ has given it light, the whole day's work of salvation remains to be performed. The effect of a year's sin cannot be undone in a moment. The exhausted energies of the soul cannot be all at once restored. If we would gain our salvation, we must work it out with fear and trembling. He who wastes the years of his strength and hopes to do all that hard work in a few days of weakness, is greatly deceiving himself. But God is not mocked.

We ourselves must do this work. One man cannot repent for another, nor reform for another. God will help us in the work, but he will not do it for us. Christ will guide us by his truth, and encourage us by his example, but he will not give us his righteousness as a cloak to cover over our sins. Under God and through Christ, we must save [illegible] By the [illegible] of our own minds we must learn to perceive the truth, and supply it to ourselves. Our own hearts must feel. Our spiritual nature must, by our own effort, be unfolded and established, through faith in goodness, in eternity, in Christ and in God. We must act for ourselves, according to our own consciences, independently; not in crowds, not as the creatures of circumstances, but thoughtfully, as those who shall render an account. The work of salvation is one of self-searching, self-direction, self-sacrifice. If we find it hard, it must nevertheless be done. If we need assistance, it cannot come from man, but from God. W. G. E.

FUTURE PUNISHMENT.

There is truth in Calvinism—there is truth in Universalism—there is truth in Restorationism—but there is error also in all of them. Let us endeavor to separate the truth from the error in each system—let us reject the error—let us retain the truth.

1. The scriptures teach plainly and repeatedly, that *now* is the accepted time—that now is the day of salvation. They consider that this life is a period of great importance in our probation—that after this life will be the judgment—and that it requires great watchfulness and earnestness to obtain the joys and avoid the woes which will grow out of that judgment. The Bible is full of exhortations and teachings of this kind. To give only one instance take that in Mark ix. 43-50. 'If thy right hand offend thee,' &c.

Now this is the truth which Calvinism has taken possession of. And by preaching this truth it does a great deal of good—for every truth has a great moral power with it and needs only be proclaimed to impress very deeply the mind and heart. Accordingly, Calvinism has a tendency to rouse men and make them thoughtful and earnest; it breaks up the lethargy which we are so apt to fall into, and produces a serious and solemn sense of the necessity of seeking the Lord while he may be found.

But the difficulty is, that men when they become interested in any one truth, and perceive its wholesome influence, exaggerate it, and neglect all others, and carry it out to an extreme. So here. The doctrine of a judgment and retribution is solemn and excites awe and terror. But to make it *more* solemn, *more* awful and *more* terrible, the Calvinist teaches that this judgment is a final one, that this retribution is an everlasting one, that there is no more hope after death of any return.

But this is going beyond scripture. Scripture is satisfied with announcing a judgment and a retribution. But as every extreme produces a reaction, so in this case. Endeavor to make a solemn doctrine *more* solemn and *more* terrible, and you make it less so, because you diminish men's faith in it. The doctrine is so terrible that no one will believe it. Even he who utters it hardly believes, and does not assert it in the confident and earnest tones of assured conviction.

And besides this, every excessive and extreme doctrine excites hostility. Antagonists rise up against it on all sides. If you draw the human mind too far one way it will swing back to the other side. Thus in attempting to force the mind to believe in the terrific doctrines of Calvin, it ran out into the other extreme and denied all punishment.

2. The doctrines of Universalism, however, have a grain of truth in them. If they had not they never would have succeeded as they do. For men do not adopt pure error. They adopt an error for the sake of some truth which it envelopes.

The truths of Universalism are, that God is the Universal Father—that he loves all his creatures with impartial love—that he regards none with displeasure—that he will neglect or pass over none. In the other world, if any one suffer, it will not be because God has doomed him to suffering—but because he has not chosen himself to make the exertion requisite. He will be as blessed as he is *capable* of being.

This doctrine is the truth of the Gospel—it is adapted to excite and encourage the fearful and desponding spirit. The love of God is one of the most powerful motives to influence the human heart. It leads the repentant prodigal back to his father. He says, 'how many hired servants of his have bread enough and to spare.'

But when the Universalist goes farther and argues that there will be *no* future punishment, because God is love, he takes a long step in the dark. His premises and conclusions are far apart. He might as well argue that there is *no present suffering*, because God is love. His argument proves too much. He says, 'If there is future misery it is either because God will not or cannot prevent it. Will he not? Is he not love? Cannot he? Is he not omnipotent?' But this argument proves too much. It is just as strong to show that there is no such thing as suffering here. But we know there is. Therefore there may be suffering hereafter.

The doctrine then, of no future punishment, being an extreme doctrine, we may expect its effects to be bad. It casts away all those great and solemn motives which spring from the connection of this world with the next. Time is divorced from eternity in the mind of the Universalist. Our actions here have no sort of influence on our condition there. The only motives then which remain to influence the conduct are drawn from the retributions of the present world. But we know that under the influence of passion, appetite and evil habit, men continually brave these with their eyes open. The intemperate man will not throw down the cup, though he sees ruin, misery and death, lying coiled at the bottom. The sensualist knows that he is destroying his health and life, but his raging passion will not listen to the voice of reason. If eternity has no connection with time, how many of these would say in their hearts,—let us eat and drink, for to-morrow we die.

3. The doctrine of a restoration, again, is founded upon a very important truth. This is, that the object of all punishment is to restore and purify the sinner—that the punishments inflicted by God are not vindictive but fatherly. God is every where represented as a Father by Christ, and he argues from this paternal character of God, his conduct toward his children. 'What man is there among you being a father, who, if his son ask bread, will he give him a stone?' So we might say—What man is there, being a wise and kind father, who would punish a child from a vindictive feeling, or with any other motive than to reform and save it? The parable of the Prodigal Son also teaches the disposition of God toward the sinner.

But the Restorationists go to an extreme when they argue, that because this is the purpose it must certainly be attained. This does not follow. It is the object of God's discipline *here*, to purify us and save us. But are all purified by it? It is his object to bring all men who listen to the Gospel to believe and obey it. But do all who hear believe and obey? How then can we certainly say that those who resist the invitations and love of God here, and harden their hearts, will not also harden themselves against his corrective discipline in the future world, as in this, if man continues a moral being, he will be a free being—God will respect this freedom—he will not even save him against his will. So awful is the privilege of being a free moral creature.

Now then, when the Restorationist asserts in an unqualified way, and teaches as a prominent doctrine, that all mankind will be ultimately restored, he too, in my opinion goes into an extreme. The impression then produced on the mind is a false and a bad one. It is, that we may go on making light of sin here and be saved hereafter, by an outward salvation, independent of our own struggles and our own repentance. We shrink from the effort and self-denial of repentance here, thinking that we shall be saved ultimately in some easier way. But we ought to remember, that if we put off this work of religion and obedience till eternity, that it will still have to be done, and that every delay makes it more difficult. If we have an opportunity of salvation given us in eternity, it is only an opportunity of doing what we are now refusing to do. God will never save us, in this world, or in the world to come, on any other conditions than the everlasting conditions of holiness, humility and faith.

In conclusion then, I will give a summary of my present opinions in regard to future punishment.

1. I believe with the Calvinist, that *now is the accepted time and now is the day of salvation*—that there will be a judgment, and a distinction of the human race after death, and it becomes us to strive to enter into the straight gate and narrow way which leads to life.

But I do not believe that when this judgment is passed, all opportunity and power of return will be forever excluded. I do not believe in eternal punishment *for the sins of the present life*. If any being continues to be punished everlastingly, it will be because he perseveres forever in sin.

2. I believe with the Universalist, that God's love is impartial and universal—that he will not by any arbitrary election or determination close the gate of mercy against his creatures—but that in every nation, he that fears God and works righteousness is accepted of Him.

I believe also that the love and not the wrath of God is the great instrument of moving and saving the world—and that any who are religious in order to escape hell, can hardly have as yet any true religion in them.

But I do not believe with the Universalist, that love is the only motive. I think fear, though on inferior motive, is still necessary to us in our present weak, and sinful condition. 'Perfect love,' I believe, 'will cast out fear,' but our love is far from being perfect now. For myself, at least, I feel the necessity of keeping up a sense of danger always, and never feeling quite secure of heaven. And I find that even the apostle Paul did the same—for he feared lest when he had preached to others, he himself should become a castaway.

I do not believe with the Universalist, that all punishment and retribution is confined to this life. I think reason, observation and scripture, assure that there is no perfect just retribution here. I therefore anticipate a future judgment and retribution.

3. Again, I believe with the Restorationists, that the object of future punishment is to reform, and of course that there is a possibility of repentance in the future world. But I cannot with them announce with confidence that all will surely be saved. I do not know but that those who have resisted God's light and love here, may resist it also there.

Finally, I believe that the scriptures do not speak with great decision and certainty as to the duration of future punishments. They announce every where a judgment after death. This is the great concern for us to attend to now—to prepare for that judgment. What may come after it—what may be brought to pass in the revolving ages of eternity, is not for us too anxiously to inquire into. The Judge of all the earth will do right, that is certain. Jesus rebuked the curiosity of the disciple who asked, 'Lord! are there many that shall be saved?' by charging him to attend to his own salvation,—'Strive to enter in at the straight gate.'—*W. Messenger.*

EXTRACTS FROM REV. MR. ALLEN'S SERMON.

For such as are fond of ecclesiastical statistics, we copy the following passages from different parts of an interesting discourse, recently delivered by Rev. Joseph Allen, Pastor of the First Church in Northborough, on the completion of the twenty fifth year of his ministry in that town.

'It was on the 29th of February, 1816, that the Rev. Peter Whitney, my immediate predecessor in the ministry, instantaneously expired, in the 72d year of his age, and the 49th of his ministry. Agreeably to the custom which at that time prevailed in the Congregational Churches, the pulpit was supplied for a succession of Sabbaths by the ministers of the nighboring towns. In the mean time opportunity was given to the people to look around for a suitable person to be employed as a candidate for the supply of the vacant pulpit. In the latter part of May, he who now addresses you received an invitation by the committee of the town to preach as a candidate for settlement. And on the first Sabbath in July, his voice was first heard within these walls.

After a probation of eight weeks, the candidate received an invitation from the church and the town to become their minister, and on the 30th of the following October, he was ordained as the Pastor of the Church and the Minister of the town. The Ordaining Council, (as was usual at that time,) was composed not exclusively of those whose religious sentiments were supposed to be in accordance with those of the candidate. Indeed, although the same diversities of religious belief existed then as now, and although the sentiments of the candidate were fully avowed, and were well understood in their leading features by those to whom he was called to minister; and, although on this very ground, strenuous efforts were made, principally by individuals from other towns, who professed a great concern, lest the good people of Northborough should be hoodwinked and deceived, to prevent his ordination; yet it was his happiness to live in great peace and friendliness both with such of his own hearers, and neighboring ministers, as, on the ground of difference of theological sentiment, had been opposed to his settlement; and a free ministerial intercourse was maintained with the latter, with but few exceptions, for the first twelve or fifteen years of his ministry.

It may surprise some of the younger part of my hearers, to be told that, where there are now three religious societies there was then but one; that all worshipped in one house, and all contributed to the support of one and the same minister, who was then styled, as he was in fact, *the minister of the town*.

But to return to the day and the occasion, whose twenty fifth anniversary we are called to notice. It would be difficult for those, who have come upon the stage of action since the time when the multiplication of new Societies, and the frequent removal of ministers, have made an ordination an every day affair, that attracts very little notice, beyond the immediate limits of the parish, to form any adequate conception of the interest of such an occasion at the period referred to.

The interest pervaded the whole community, and extended into neighboring towns. Preparations were made for it on a scale of liberality, which seemed to imply that trouble and expense were of no account. To the inhabitants of Northborough, it was a day of Jubilee, such as had not occurred among them for nearly 50 years; and as might well be supposed it was anticipated and welcomed with great joy. The day at length arrived; and it was one of those serene and mild days, that in our climate commonly intervene between the first frosts and the setting in of winter. Multitudes flock in from the neighboring towns. The church is filled in every part; and great numbers are unable to obtain admittance. After the services are over, the great assembly disperses, and all find a welcome at the well furnished tables that are spread for them in the houses of the inhabitants. The eagerness, with which the invitations are given and pressed even upon strangers, reminds one of Eastern hospitality.

The appearance presented by this church on the following Sabbath rises up before him, and the images of those who occupied the well-fitted pews present themselves with great distinctness to his mind. There sat the fathers and the mothers of those who now occupy the same seats, almost every householder being the owner and occupant of a pew. There were gathered by the side of them their little domestic flocks; or where the number was too great, seated in another part of the house. There, too, was a large and well disciplined choir of singers under a leader of skill and taste. And the house in every part was filled with attentive and apparently serious worshippers. And I may add, such was the appearance presented not only on extraordinary occasions, but Sabbath after Sabbath in all seasons, when the weather permitted—during the early part of my ministry. Very few then habitually absented themselves from public worship, and the occasional absence of any one, who made any pretensions to respectability, was noticed as a remarkable occurrence, and led to inquiries into its cause. Nor were slight causes deemed a sufficient apology for absence. Even in the most inclement season of the year, and before the thought of warming churches by furnaces or stoves had been entertained, it was common for whole families—not a few of the more hardy and resolute members only—to attend church regularly, morning and evening, every Sabbath. And there were those, and some may be still living, who could make it their boast, that for years they never once failed for a single Sabbath to be present in their accustomed seats on the Lord's day.

At the time of my settlement the town contained nearly 800 inhabitants, and probably about 150 families. The proportion of communicants was, I believe, large for that day—consisting of about 120, one third of whom were males, and two thirds females. Most of the church members however, especially the brethren of the church, were old, or had passed the middle period of life, scarcely any young heads of families, or youths of either sex belonging, to the church.

Such was the field of labor into which I was introduced. It was not an uncultivated waste, but a fertile field, which bore marks of the skill and fidelity of former laborers. It was a small town, but the people were intelligent, public-spirited, and united. There was an unusual number of men in the prime of life, mostly heads of families, respectable in their appearance, and constant attendants on public worship. It was often remarked by the ministers, with whom I exchanged, and by strangers, who visited us, that they had seldom seen a better looking congregation than at that time occupied these seats on the Lord's day. Methinks I can see them now—the venerable fathers, and the strong and healthy middle-aged men who then lined these aisles, of whom but a scattered few now remain. Methinks I can see, too, the pleasant faces and hear the melodious voices of those who then sung the songs of Zion. But they too have disappeared, and but one now retains his place in the choir, and only a scattered few are found in our midst.

During the first seven or eight years, only one family, so far as I can recollect, withdrew from my ministry and support, and attended worship in a neighboring town.

I felt that I was in truth the minister of the town. I solemnized all the marriages, attended all the funerals, visited all the sick and afflicted, and looked upon all the children in the place as lambs of my flock, and have reason to believe that I was looked upon by them with affectionate esteem. As was natural under such circumstances, the principal direction of the schools, as in the choice of books, the methods of teaching, &c. was placed in my hands, a sacred trust, which, however it may have been abused, I have been permitted to hold, through all the changes that we have experienced in our ecclesiastical affairs, without interruption for twenty five years. During this first third of my ministry, all the children in the town received religious instruction under my direction in our common schools, and were personally instructed by the minister in his visitations of the schools, and at general *catechisings*, as they were called, which took place once at least in the year. And during the latter part of this period, or about the year 1820, religious instruction, with the Bible for a text book, began to be given on the Sabbath by teachers appointed for that purpose, which soon led to the more perfect organization of our Sunday School, viz. in the spring of 1824.

It was about this time that, by the direction of the Worcester Association, I prepared, for the use of children and youth, the Catechism in three parts, under the name of 'The Worcester Catechism,' and which was followed some years after by Questions on the Gospels and Acts, in three small volumes, and a fourth on Genesis, which are now extensively used in the Churches of our denomination. Although it properly belongs to the second division of my ministerial life, I will here advert to the origin of our Lyceum, an institution which has exerted, it is believed, no inconsiderable influence on the cause of education and good morals. It was in the winter of 1826-7, that I commenced a course of twelve lectures on Astronomy in the Town Hall, which was followed by two similar, courses, consisting of twelve lectures each, on several departments in Natural History and Natural Philosophy, in the two next years, the concluding lecture of each course being given in the Meeting house, with other religious services. This was the origin of our Lyceum, one of the earliest institutions of the kind, which, owing to the patronage and encouragement it has received from a liberal-minded community, has continued to flourish up to the present time. For fifteen winters in succession, lectures on a great variety of subjects, many of them of a very high order of excellence, have been given in our Town Hall every Wednesday evening, during the continuance of our winter schools.—Nor, judging from the past, has the interest in this institution abated in the least degree, and it is only to be regretted that a hall of ampler dimensions has not yet been provided for the accomodation of the increasing numbers who wish to attend.

Regarding a good Library as an efficient means of promoting the cause of education,

the formation of such an institution was one of the earliest objects to which my efforts were directed. The result was the formation of 'The Young Ladies' Library,' in the spring of 1817, under the direction of an association consisting at first of about sixty young ladies, who were accustomed for several years to hold meetings one afternoon in each week, and afterwards once in two weeks, during six months in the year, bringing their work with them, and while engaged in their labors, listening to the reading by their pastor of such books, generally of a moral and religious character, as he had selected for that purpose. By the proceeds of their labor they were soon able to purchase a valuable library, besides contributing a handsome sum every year to charitable purposes. Of the propitious influences of this institution, not only upon its members but upon the whole town, no one acquainted with the facts will doubt.

It was just at the close of this part of my ministry, viz., May, 1824, that the wants of a younger class of persons were met by the establishment of a Juvenile or Sunday School Library. The subject was first proposed to the Church, May 7, 1824, and the first contribution for its support was made on the 16th of the same month. I mention these dates, because I suppose it is one of the oldest institutions of the kind in New England, that is, of a Free Juvenile Library, supported by an annual contribution of the Society. It has always been an object of interest to the children and youth in this place, and the annual contributions for its support have been creditable to the town and parish. Many of the books have been worn out or lost, but these have been replaced by others, so that the library *now* contains more than four hundred volumes.

In this connexion I may mention what belongs to a later period, that the foundation of the Free Parish Library, which is kept in the projection of the Meeting-house, was laid by a donation from the pastor of fifty volumes, which was accepted by a vote of the Church, in May, 1827, on the condition, that it be placed under the control of the Church, and that it remain forever a charitable library, deriving its support only from voluntary donations or contributions. On the following December, it was greatly enlarged by the addition of the books belonging to the old 'Social Library,' which by nearly an unanimous vote of the proprietors was united with and merged in it. It has also been increased by annual contribution, and now contains more than four hundred volumes, and is free for the use of all persons residing in the town.

Our Sunday School has contained on an average a larger number of pupils, the last five or six years, than at any former period since it was established. I think we have reason to congratulate ourselves on this state of things, and to bless God for his goodness, that our union, peace, and prosperity have to so great a degree been preserved, and that we have been permitted to retain our Christian privileges as we do this day.

It was during this last period that we were furnished with a commodious Vestry, and that our ungainly pulpit was exchanged for the beautiful one which now fills its place; and that other additions were made to the comfort and elegance of this goodly edifice, which our fathers builded, and which we have inherited. Peace be within these walls, and prosperity within our borders, and let 'Holiness to the Lord' be inscribed on all the parts and appurtenances of this house of prayer, and this temple of the most High.

But our father who builded this house, and their sons, who occupied these seats, 25 years ago—where are they? The aged matrons too, and the young mothers, and the youthful band of sons and daughters, who sat by their side, where are they? How few of them are present to take part in the solemnities of this hour. Those who were aged have all gone, or perhaps one or two remain, the feeble remnants of a former generation. The middle aged have grown old, or have already been gathered to their fathers. And of those who were then young, how many have found their graves in other places, or sleep in the graves of their kindred at home!

I look around for those strong men, and those worthy matrons, and those blooming youths with whom I was so pleasantly associated in the first years of my ministry, I call to mind their looks, and tones of voice, and I cannot forget their acts of personal kindness, and their readiness to every good work. But I miss them from their accustomed seats. I visit their houses; but their houses are no longer called after their names, or another generation has taken possession of them. I linger among the places of the dead, and read their names on the monuments that affection has reared over their graves.

Of the 800 persons of all ages that we numbered at the beginning of the last Quarter Century, how few (only about 150) yet remain with us, and are now reckoned with the 1200 now found within our borders!

I consult the records of the Parish, and I find that the number of deaths in the town during the period of 25 years is 382, on an average somewhat more than fifteen in a year, and including all but about 50 of those who were heads of families at the time of my settlement. On nearly as many funeral occasions, including those which I have attended in other towns, have I been called to officiate. How many of these were occasions of deep, heart-rending grief, the memory of which is yet vivid on the minds of surviving friends. And some were scenes of moral sublimity, which could scarcely fail to strengthen our faith in the power, and unrivalled worth of religion, and to lift our thoughts above this dying world.

With how many afflicted parents, weeping in anguish over their withered hopes; with how many orphan children left in their weakness and inexperience to make their way alone without the guidance of their natural guardians; with how many of all ages and conditions have I been called to sympathize, and minister the consolations of religion, in their bereavement and affliction!

On occasions of joy too I have been present, and tendered my congratulations and good wishes to those, whose union in the holy bonds of wedlock I had solemnized by religious rites.

But were the hopes awakened on these interesting occasions always realized? How soon in some instances was the joy of the bridal hour turned into mourning and bitter disappointment. Three hundred and twenty-eight persons, have I joined in holy wedlock; of which number, as nearly as I can ascertain, no fewer than fifty-six have already exchanged the wedding [illegible] garment for the funeral shroud, and only forty couples in all are now inhabitants of this town.

The review I have taken has awakened in my bosom emotions of gratitude and joy. I can truly say that I have had a pleasant ministry and have led a happy life; for I have been blessed in my domestic relations, have been surrounded by kind friends, have been preserved from severe and protracted sickness, having never been confined to the sick bed for a single day, and only on two or three occasions, and then with a single exception in very inclement weather, prevented by indisposition from standing in my place on the Lord's day.

With wonder and deep thankfulness, do I also call to mind, that, while the family over which I have presided has been uncommonly large, consisting often of more than twenty members, and while more than one hundred and fifty different individuals, besides those to whom I am nearly allied, have, for periods of from three months to as many years, dwelt under my roof, although in several instances lives very dear have been brought into jeopardy, so that the hope of recovery had almost vanished, *death has never yet entered our dwelling*, nor have parents or children been called to part. 'Bless the Lord, O my soul, and forget not all his benefits.'

CHRISTIAN REGISTER.

BOSTON, JANUARY 22, 1842.

THE GREAT RELIGIOUS EXCITEMENT A CENTURY AGO.

In looking over the pages of a Review, written by one of our ablest and best informed divines, and published in 1828, we met with some statements respecting the great religious excitement occasioned in this city and its vicinity, about a hundred years ago, by the agency of Whitfield and others, which may not be altogether uninteresting to a class of our readers. It appears, that sundry ministers of Boston, alarmed at the progress of liberal sentiments, under the name principally of Arminianism, set themselves about devising some mode of counteracting it. One would, at first thought, suppose that the obvious and true way to check the evil must have been to awaken in the public mind the spirit of investigation and to make the best use of argument; but experience had taught them that Calvinism could not be made to flourish by such means. Another way was opened for them by Whitfield, which they chose. They concluded 'to put their doctrines under the protection of popular enthusiasm—not an enthusiasm naturally inspired by the subject, but an enthusiasm gotten up by artificial means, and so directed and controlled, by its contrivers and managers, that it might answer their purposes, without bringing itself into discredit by its excess, or turning back its fires on those who kindled them.' There was a sort of shrewdness in this; for while the expedient served, for a time at least, to revive a zeal for religion and greater seriousness, it also had the effect to recommend their peculiar doctrines, with which they took care that this increased zeal and seriousness should be associated. 'To be sure no such connection really existed, for while Whitefield was producing these effects by preaching Calvinism, Wesley was producing the same or still greater effects, by preaching Anti-Calvinism. They knew, however, that the less enlightened part of the community were ignorant of this, and would associate the good effect of the excitement with the high Calvinism of its principal movers; and they would be able to point to the "glorious work" as being at the same time the fruit of Calvinism, and a divine attestation to its truth.' Accordingly, the Boston ministers, taking advantage of the excitement commenced by Whitefield, kept the machinery in motion, with honest intentions, no doubt, but with erroneous ideas as to its results. For a while, every thing succeeded, according to their most sanguine expectations; and it is instructive to compare the language of vaunting and exultation in which they indulged, with that of mortification and disappointment, wrung from them after experience had made them wiedr.'

Hardly had the excitement subsided, before the whole affair was in bad order among all sensible and unprejudiced people; and a distinguished Calvinist of Boston wrote thus to his correspondent in Edinburgh:

'For myself, I am among those who are clearly in the opinion that there never was such a spirit of superstition and enthusiasm reigning in the land before; never such gross disorders and barefaced affronts to common decency; never such scandalous reproaches on the Blessed Spirit, making him the author of the greatest irregularities and confusions. Yet I am of opinion also, that the appearances among us, so much out of the ordinary way, and so unaccountable to persons not acquainted with the history of the world, have been the means of awakening the attention of many; and a good number, I hope, have settled into a truly Christian temper. Though I must add, at the same time, that I am far from thinking, that the appearance, in general, is any other than the effect of enthusiastic heat. The goodness that has been so much talked of, 'tis plain to me, is nothing more, in general, than a commotion in the passions. I cannot see that men have been made better, if hereby be meant their being formed to a nearer resemblance of the Divine Being in moral holiness. It is not evident to me, that perssns, generally, have a better understanding of religion, a better government of their passions, a more Christian love to their neighbor, or that they are more decent and regular in their devotions towards God. I am clearly of the mind, they are worse in all these regards. They place their religion so much in the heat and fervor of their passions, that they too much neglect their reason and judgment; and instead of being more kind and gentle, more full of mercy and good fruits, they are more bitter, fierce and implacable. And what is a grand discriminating mark of this work, wherever it takes place, is, that it makes men spiritually proud and conceited beyond measure, infinitely censorious and uncharitable, to neighbors, to relations, even the nearest and dearest; to ministers in an especial manner; yea, to all mankind, who are not as they are, and don't think and act as they do. And there are few places where this work has been in any remarkable manner, but they have been filled with faction and contention; yea, in some, they have divided into parties, and openly and scandalously separated from one another.'

The Review, from which we have taken the foregoing account, concludes thus: 'It will be seen that its friends and promoters were disappointed in every one of their expectations. They expected it would promote vital piety; but it began by occasioning strife and separation, and ended in inducing a distrust of all pretensions to uncommon sanctity, and the coldness and deadness which follow, almost necessarily, seasons of unnatural excitement. They expected it would give currency and popularity to their peculiar tenets; but no event in the ecclesiastical history of this country ever did so much to bring them into disrepute, and give an impulse to contrary opinions; and from this time, Arminianism and Arianism may be considered as firmly established in New England. They expected it would bring into favor a new mode of elevating the tone of moral and religious feeling in the community; but it only served to expose its bad and dangerous tendencies, until all were convinced of them; as was sufficiently apparent in the avidity and satisfaction with which Dr. Chauncy's book was read, throughout the country, and in the remarkable fact that the preachers before the Convention, for several years, were chosen from among those, who had distinguished themselves in their opposition to the delusions which had prevailed.'

For the Register and Observer.

SECOND LETTER TO A FRIEND, RESPECTING THE WEST.

My Dear Friend,—It was my object in a former letter to turn your attention to an important field for Christian effort. You will perceive that I have all along supposed you to be interested in the truths of our blessed religion, and therefore willing to do something to extend to others those Christian privileges so richly enjoyed by yourself. It is from the knowledge that you are such an one, and not simply because you are a man of wealth, that I am induced to apply to you in this manner, for I am aware that *ability* and *inclination* do not always go hand in hand in sustaining the great moral enterprises of the day. On the contrary I know that there are but *too many* among the wealthier class in our community, from whom but little or nothing can be expected for such purposes;—men who are *emphatically* and *exclusively* the slaves of this world, whose God is mammon, and who are entirely beyond the reach of all those noble motives which lead to universal philanthropy.

But I rejoice that this is not the case with *all*, but that on the contrary, there are many, *very many*, belonging to this class who like yourself, feel the responsibility that rests upon them, to make a wise improvement of the abundant means of usefulness with which they are entrusted by a kind and bountiful Providence;—men who are ready to aid by their personal influence, and by their substance every worthy benevolent undertaking. It is to such—to those who have the *means* and *disposition* to do good, that the friends of humanity look with confidence for support in all their noble efforts. And to you my friend as one of them I make my appeal, urging you to consider well whether it may not be your duty to do something to aid in disseminating the seeds of true morality and religion amongst that already numerous, and yet rapidly increasing population.

Something has already been done towards this work. There are at the present time as you well know, several of our faithful and zealous ministers laboring in that part of the country. Others there are who are ready to join them in their noble work, but there is a difficulty in the way;—a difficulty which, although formidable to them, can yet be easily removed by yourself and others placed under similar favorable circumstances.

Owing to various causes, it is found extremely difficult to obtain the means of support for religious worship in the present peculiar situation of that country, and hence those of our ministers who have gone there, have been compelled not only to endure the privations and hardships naturally belonging to life in a new country, but also they have been greatly embarrassed for the want of the adequate means of support. An instance of this kind has lately come to my knowledge wherein a warm and zealous advocate for the truth, after having made an unsuccessful effort to obtain assistance from the East, at length came to the conclusion to make use of his own little property that he might be able to continue those efforts which he considered of so much importance.

I have mentioned this fact in order to show more forcibly than I could in any other way the *present* demand for pecuniary aid in this cause. It is important however to bear in mind what must appear obvious to every one, upon a moment's reflection, that this state of things cannot long continue. Although the settlers of that country are now comparatively poor yet they will soon be rich, and so far from requiring assistance from their Eastern friends, will be amply able to repay any kindnesses which may now be bestowed upon them. At present most of them are more or less in debt for the property they have purchased, and until this is paid, they feel obliged to practice a rigid economy, that they may be secure against giving up that which has perhaps already trebled in value upon their hands, and which is amply sufficient, if retained, to secure their future independence. Such being the situation of our Western friends, it is not to be wondered at that it is somewhat difficult to obtain support for religious institutions among them, nor ought we, as it seems to me, to withhold from them that temporary aid which their circumstances seem so urgently to require. May I not hope then, in view of the importance of this subject that you will take it into serious consideration and eventually render that assistance which is so much needed and which you have it in your power so easily to grant? The entire sum necessary to support a missionary at the West would be to you but a trifle. It would scarcely be missed from your annual income, or at any rate, you would suffer no serious personal inconvenience nor would you be doing any injustice to your children by such a donation. You would still have remaining abundantly sufficient to provide for your own, in such a manner as would best promote their real welfare;—and thus while no actual injury would be done to your own interest, you would be doing an immense good to the cause of true philanthropy and religion.

To illustrate this let us suppose a case—let us suppose that you should adopt the course I have intimated, and take under your patronage some one of our young men and send him as a missionary to the West. I do not ask you at this time to be at any expense in his education, for I am confident that there are those to be found who are already prepared to enter upon such a sphere of labor. In such a case it would require but a few—say Five Hundred Dollars annually, added to the voluntary contributions which he would doubtless receive from the field of his labors, to afford him a fair support. And even this sum would be constantly diminishing. He would soon find amid the many thriving villages and cities of that country, a permanent sphere of action, where under his fostering care, would soon spring up a healthy and flourishing society,—a society whose influence would be of vast importance to the moral and religious well-being of the community with which it should be surrounded. Such a society would naturally gain strength rapidly, and hence the amount of assistance required would be continually decreasing. We might safely calculate, I should think, in ordinary cases that, allowing two years to make a fair beginning, the deduction would then amount to $100 per annum; and thus, according to this calculation, you will perceive that in the course of six years, the society would become established upon an independent basis, and that too, at an expense of only $2000 to yourself. I do not think that, under as favorable circumstances as might reasonably be expected in such a case,—this estimate would fall much, if *any* short of the actual expense. At all events I am sure, that, whatever the expense might be, could you look forward with prophetic eye and behold in all its ramifications the constantly increasing benefits which would result from such a course,—could you but penetrate with your vision the long lapse of ages yet to come, and see the thousands that would be made wiser, and holier, and happier by this means,—you would not hesitate a moment to sacrifice so trifling a sum as it would then appear to you. Think you that you would ever regret it? No, it cannot be. A *few* years hence at most, and the wealth which you now hold will be yours no longer. It will have passed into the hands of your children,—a blessing *it may be,—perhaps* a *curse*. A few years more, and in all probability, judging the future by the past,—it will have passed wholly beyond the circle of your own descendants, and will be used perhaps for base and unholy purposes.

But should you make use of a portion of your wealth as I have suggested, you would open a never failing source of good influences whose refreshing and life-giving streams would continue to flow, long after you shall have passed away to give an account of your stewardship to Him who will judge you according to the talents committed to your care. You would build a monument dependent upon no earthly or material object for its support, whose existence would be limited only by the endless duration of the human soul or by the destruction of the infinite power of God its Maker.

But I must draw this epistle to a close. If any apology is needed for its length you will find it in the importance of my subject, and the interest which it awakens within me.

Ever yours, H. S.

NOTICES OF THE LATE JOHN VAUGHAN.

Of this highly estimable person it is not intended to write a biography. This will be done hereafter by a gentleman specially appointed, and well qualified for that purpose; but, as the writer of this article had the happiness of being in habits of friendly intercourse with Mr. Vaughan during forty-seven years, and was also associated with the late Mr. Eddowes and him in performing the public religious services before 'The First Society of Unitarian Christians in the city of Philadelphia,' he deems it due to the memory of his deceased friend to mention some facts which are not generally, if at all known, and for the truth of which he will give his signature to your readers.

Of Mr. Vaughan's uniform kindness, his readiness to serve and oblige, his utter disregard of personal convenience rather than neglect any opportunity of doing good to others, and the liberality with which he relieved the necessitous, the destitute stranger, and not a few who but for his good offices might have literally perished, or abandoned themselves to crime or despair;—it would be superfluous to speak. To the honor of Philadelphia, be it recorded, that not only was his eulogy engraved on many hearts, but also, on various occasions, public testimonials, setting forth his claims to general and high esteem, from time to time, appeared in print: it really seemed as if the general feeling in his behalf was too powerful to be restrained from openly manifesting itself. Nor was this the estimate of partial friends. He who had been the friend of all was esteemed and loved by all. Old and young, rich and poor, were equally disposed to unite in paying homage to so illustrious an example of Christian benevolence.

Mr. Vaughan felt pleasure in performing kind offices, though often at the sacrifice of his own comfort and convenience. He did not give a reluctant pittance out of his abundance, but the first consideration with him was, how he could most effectually relieve distress or mitigate suffering. Combining a liberal mind with a feeling heart, he thought not of making provision for his old age; and, therefore, whatever had been his facilities for acquiring property, others, but not himself, would have been the real gainers. In a word, with limited means he did much good. Nor was his benevolence confined to the giving of money. He often did what is not unfrequently of more substantial benefit: he procured employment for many persons, and aided others in getting forward in business. Sometimes he discovered, or was informed, that he had been deceived by tales of fictitious distress; but this did not discourage him; he was never 'weary in well-doing.' Even on his death-bed, and shortly before he became speechless, he wrote a letter to New York with the view of serving a destitute stranger.

It is not known that any human being was his enemy; but, who had so many friends? and these not venal, mercenary, or hollow-hearted, but sincere, disinterested, and warmly attached, for they could have had no expectations from him of a pecuniary nature.

Mr. Vaughan was also a strictly just and upright man. More than once he was unfortunate; but, such was his integrity under reverses, that not even a whisper was heard to his disadvantage. He only erred in believing that some other persons were as honest as himself.

Under his assignment of 1820, the creditors received full payment, and it is believed that a small surplus remained.

As Mr. Vaughan was of a lively and sprightly disposition, and from the nature and multiplicity of his pursuits and avocations mixed much in general society, it may be imagined that although he was strictly moral and correct as to his deportment, he was not a religious man; that is, he did not act under the influence of religious feelings and principles. To justify such a suspicion against one who was so exemplary in other respects, something specific and decided ought to be proved. After much familiar intercourse with Mr. Vaughan during more than forty years, I can truly declare, and I rejoice in feeling justified in declaring, that I never heard a profane, indelicate, or injurious expression from his lips; and that his conduct was uniformly decorous and correct. Now, as the social and personal virtues form two essential parts of the character of a true Christian, and as we cannot pretend to judge of the state of men's hearts otherwise than from their conduct, if that is not ouly irreproachable but praiseworthy, it can be no great stretch of charity to presume that they are not wanting in regard to piety.

As respects Mr Vaughan, it is not necessary, nor would it be proper in me, to rest this matter here. His parents, who were religious themselves, made due provision for the religious instruction of their numerous family. While in England, they attended the ministry of Dr. Price, who was succeeded by Dr. Priestley, at Hackney.

When Mr Vaughan came here in 1782, there was no Unitarian place of worship in our city. I know not that he attended statedly at any church. It was not until June 1796 that there was any stated Unitarian worship; though early in February of that year, Dr. Priestley commenced a course of sermons in the Universalist church, which terminated with the month of April. This church was procured *solely through the instrumentality of Mr. Vaughan*, and not being quite finished when an application was made for the use of it, he loaned the money which was necessary for that purpose.

Soon after a Society of Unitarians was organized, Mr. Vaughan joined it, and was regular in his attendance. In 1807, when it became necessary to make special provision for permanently conducting the public services, which was always done gratuitously by himself and his two associates, he readily consented to take part therein, and regularly continued to do so until the close of 1815, when he resigned on account of the state of his health; but his attendance at church was as constant as before he left the pulpit. Indeed, he was often there when he was more fit to be in his bed, and he has again and again gone to church from a bed of sickness, to which he immediately returned when he reached his home; but he 'loved the habitation of the house of God.'

Although Mr. Vaughan lived to a great age, at several periods of his life he was subject to attacks of sickness. In 1832 he was seriously ill, and continued in a precarious state for many weeks. At that time, *and repeatedly since*, I had conversations with him on religious subjects, particularly in reference to his feelings, views, and prospects. Never was any person more patient, resigned, and submissive. His mind was more than tranquil; it was in a happy state. A career of so much usefulness, marked by numerous instances of active beneficence, could not fail to be productive of many pleasing sensations. But there was no self-glorification. Mr. Vaughan was sensible that he had only done what was his duty, and that had he neglected it, he would have been justly reprehensible.

His last illness commenced early in January, 1841; it was tedious and occasionally painful; favorable symptoms were followed by relapses, which left him still weaker; his infirmities, too, were many and great; and, to one of his accustomed activity, to be reduced to utter helplessness, was certainly a severe trial; but, during almost a year of bodily suffering, he was never heard to murmur or complain; he always made the best of his situation, accosted his friendly visiters in a pleasant, and generally cheerful tone of voice, and uniformly expressed himself in the language of unqualified submission to the Divine will.

A few days before he died, a clerical friend of the Episcopal church having asked him whether he trusted to his good works for salvation; he promptly and emphatically answered, 'Oh, no! I have a much higher source.' Meaning, unquestionably, the mercy of God through our Lord Jesus Christ; for such, I am satisfied, was his source of reliance.

It was not until Tuesday afternoon of December 14, that he finally took to his bed; and although, until the following Tuesday he occasionally revived a little, it was only for a short time, when he again relapsed: on that day the indications of approaching death were manifest. On Wednesday morning at half past eight he ceased to speak; and by 9 o'clock he seemed to be unconscious of any thing. He lay quite still, except by occasionally moving one or both of his hands; and on Thursday morning, about ten minutes before ten, he ceased to breathe. He had suddenly opened his eyes, and immediately shutting them, went off with a gentle breathing; without any struggle, groan, or sigh.

'The righteous hath hope in his death.'
'He shall enter into peace.'

JAMES TAYLOR.

Philadelphia, January 5, 1842.

EPISCOPAL LECTURES AT BROOKLYN, N. Y.

Messrs. Editors,—Former notices in the Register of remarkable expressions of Popish sentiment by the high-church Episcopalians of N. Y., did by no means tell the worst. The last lecture of the course on the 1st Sunday of this month startled us exceedingly. In one part of it, the preacher, a Mr. Patterson, drew a comparison between the influence of the Sacrament of the Supper on Churchmen with that on dissenters, in language of which the following is a specimen. 'The Catholic sees in this Sacrament the body and blood of his Lord, the Protestant only their symbol. The Catholic sees a reality, the Protestant no more than a sign.' From whibh he drew the inference that this church must be exceedingly affected by what fell coldly upon the scrutinizing Protestant.

Nor should this use of language, proper to a Romanist, astonish us. In Palmer's Treatise on the Church, recently published under the sanction of an Episcopal Bishop, vol. 1, p. 485, it is distinctly asserted that the eucharist is not a sign of the presence of Christ, but that presence itself. And in the lecture by Rev. E. M. Johnson, in this same course, the chief complaint against Rome was stated to be simply that her bishop usurped tyrannical authority over other bishops—while the flagrant abuses which made that church so long a disgrace to Christianity were hardly alluded to.

At the close of this lecture on the exclusion and royal road to the kingdom of heaven enjoyed by those who received the Sacraments from a divinely commissioned priesthood, the lecturer, a very young man, countenanced by a considerable body of clergy in the altar, said 'he would with great humility speak of their future fate who remained out of the pale of the one, true, vicible, catholic, apostolic church. He trusted that many Gentiles, a Socrates and a Plato might be forgiven in Eternity through the blood of the Atonement; and so he hoped for them.' We felt indebted to the generous prophet for such words of grace. That the purer and more devout of the Protestant body might perhaps share the mercy which would fall upon the unconsciously erring gentile, and not be irretrievably ruined by remaining away from the lordly service of Episcopacy, was an extent of kindness to us heretics ever to be remembered with gratitude!

H.

Brooklyn, N. Y. Jan. 1842.

ONE OF OUR MISSIONARIES IN ILLINOIS.

We are happy to learn that an appropriation has been made by the American Unitarian Association for Rev. Mr. Conant, who is doing the work of a faithful missionary in the State of Illinois. So great was his desire to be a useful minister of the Gospel, that, about a year and a half since, he left his farm, his wife and children in that State, and came to Cambridge in order to pursue with greater advantage, his Theological studies. He resided there till last autumn, when, after receiving ordination in Boston, he returned to engage, with increased ability and new ardor, in the duties of the ministry. His whole soul is in the work. He is, indeed, willing 'to spend and be spent' in the cause of Christ. And he will doubtless be a very successful laborer in that important part of the vineyard of our Lord.

The following letter has just been received from him by the General Secretary of the A. U. A. It gives some further insight into the religious wants of our Western brethren, and will, it is hoped, be instrumental in supplying them.

Monroe, Ill., Dec. 14, 1841.

Rev. Mr Briggs, Dear Sir,—Since I wrote last, I have been laboring with various success in this wide and promising field; and observation and experience have done something to strengthen my general purpose and define the proper course of action. I have engaged a house in Geneva and intend to remove there in the course of a few months. I feel confident of the success of our cause in the West, if its friends are faithful to its principles, and manifest a true spirit in promoting it. Truth is stronger than error, and love than hatred; and the truth uttered in love is sure to triumph. Liberal and rational views of religion are connected, in this region, with zeal and self-sacrifice. As an instance, let me give you a short account of B. F. Vaudozet, a preacher of the 'Christian' denomination, with whom I have travelled and labored the past week. A few years since, while preparing for the Methodist ministry, Providence threw in his way, a series of Essays, (by Messrs. Huidecoper and Peabody, I believe) which were published at Meadville, Pa. He found among the Christians those of a like faith, and is now according to the best of his ability and light endeavoring to spread the knowledge and spirit of primitive Christianity in Northern Illinois and Wisconsin. He has organized several churches within a few months, and in visiting and ministering to them he regards neither fatigue nor storm. On the 5th of Dec., he came to the Illinois river;—the wind blew so violently that crossing with the ferryboat was impossible on account of the waves, and the ice that floated down in immense masses. He was informed that it was possible he might be able to ford it about a mile above, and he resolved to make the attempt. He rode into the stream, but found the danger so great that he turned back and took off his cloak and bound it behind him upon the horse. His second attempt was fruitless, and he then took off his over-coat. In his third trial he was carried 'down stream' by the ice into deep water and was upon the point of getting off his horse, upon the ice, but the horse succeeded in extricating himself from the mass and brought him back to the shore. He thought of his little church and of the disappointment they would feel at not seeing him, and he kneeled upon a rock and commended his life to God; and in the fourth attempt was successful. He then poured the water from his boots and rode 15 miles in a piercing wind to the place of his appointment. Though his discourses are not chatacterized by the eloquence of a Buckminster, yet he speaks so as to reach the hearts of men; and the response is immediate and clear.

He is anxious to obtain *books to read and tracts to distribute*; and there are several other 'Christian' ministers in the vicinity who feel the same want; they have willing hearts and ready hands for all the books and tracts on the subject of rational religion and vital practical godliness that can be procured. My supply will hardly be sufficient to last until Spring. Do not the friends of Liberal Christianity at the East feel generous enough to answer to the call of such men? If you or some other one will take the trouble to receive and forward to Chicago for me, such books as may be presented for the above or a similar purpose, please have the following notice inserted with the above facts in the Christian Register.

WANTED FOR THE WEST.

5 copies of the Unitarian Miscellany and Christian Monitor.
5 copies of Channing's Works.
5 do. Dewey's Controversial Sermons.
25 do. B. Whitman's Village Discourses.
25 do. J. Whitman's Week Day Religion.
25 do. N. Worcester's Last Thoughts.
25 do. do, On the Atonement.
25 do. do. Letters on Contentions.
25 do. Greenwood's Hymns.
25 do. Christian Layman.
50 do. Ware's *Formation of the Christian Character.*
2500 Tracts of the A. U. A.

'No man when he hath lighted a candle putteth it under a bushel.' 'Let your light shine.' Those who have any of the above or similar books lying unused upon their shelves may by sending them West, without making themselves poor, make many rich in that wealth which endureth unto everlasting life; and those who have money to spend upon luxuries may here have the luxury of doing good to multitudes who are in need. 'Freely ye have received, freely give.'

With the highest regard, yours in the Gospel,

A. H. CONANT.

*** Any of the above books may be left at the office of the General Secretary of the A. U. A., 134 Washington St., who will forward them by the earliest opportunity.

CORRESPONDENCE.

Fitzwilliam, N. H. Nov. 1841.

Dear Sir,—As I intimated my intention to do in my last, I went from Montague to Northfieid, with the Rev. Mr. Everett, and after staying there over night, proceeded as far as Winchester, N. H., in company with Hon. Otis Everett, formerly of your city, but now an inhabitant, and resident of Northfield in the summer season. In this connexion I shall be pardoned by this gentleman a single remark, suggested by what I saw or heard. With an open hand and a noble heart how natural and easy it is to become a public benefactor! Before the magic power of these, the beautiful rows of trees that encompass and adorn the public ways are extended and improved;—the place of graves—the 'city of silence,' ornamented and hallowed,—and religion and education aided and advanced. Witness to this, Northfield! But how otherwise, where avarice closes the hand, and public spirit is wanting. The Church droops, and the arm of improvement is *stayed!*

In passing from Winchester to this place, we passed through a town which gave me my first idea of the '*granite hills*' of New Hampshire. It was *built* on the summit of an extended range of hills, without forest or other trees, to shelter it; and covered all over with large boulders of granite, so that between them there was scarcely a spot sufficiently large for even a small garden, much less for extended cultivation. My first exclamation was, why should a human being seek or contrive a residence here? and the second, how can they find a

...t? To the first there was no answer; to the second a prompt one:—

O woman! in our hours of ease,
Uncertain, coy and hard to please!
When pain and anguish wring the brow,
A ministering angel thou!

This may be true in general. Wherever there is wealth, luxury, plenty, woman may be indolent, or fickle, or hard to please; but wherever difficulties are to be struggled against, the season unpropitious, the soil hard and barren, there woman comes with her industry, her frugality, her strong Christian faith and many graces, and makes the wilderness and the rocky place, if not literally to blossom as a rose, yet to assume as here the appearance of a flourishing village. We found to our surprise, a good public house, a large Church, with many private dwellings and some of these of a good size, all wearing an air of comfort and prosperity, the products, as we were told, of the ladies' fingers working up with useful articles a single foreign substance—the palm leaf!

Fitzwilliam is a town of considerable size and trade. A large amount of goods is brought to this place from your city, and distributed in smaller quantities to many of the surrounding villages. It is also a good agricultural town having a strong, if not a very fertile soil. The Unitarian Church is large and sightly. On the occasion for which it was opened, there was a good attendance of children and parents. The Rev. A. M. Bridge the Pastor, made the introductory, and the Rev. Mr. —— the Orthodox clergyman of the place, the closing Prayer. The audience appeared to be much interested in the services. The Parish is much engaged in the prosperity of the Sunday School, and the work of religious education. Maj. John J. Allen is the Superintendent, Deacons Carter and Chaplin, and most of the intelligent members of the Society, both ladies and gentlemen, are employed as Teachers in the School. In the evening there was a Teachers' meeting at the Hall of the Academy, which was one of deep religious interest. It is proper to mention that before separating, Maj. Allen in behalf of the Teachers expressed their united thanks for the visit of the Agent, and desired that they might be conveyed to the Society with their liveliest sympathies in its objects and interests. Rev. Mr. Bridge is soon to leave here on a missionary tour to the far West. Our prayer is, that the blessing and favor of Almighty God may attend and prosper him. We shall hope to hear, before long, that this Society has constant preaching, and a permanent Pastor.

Yours respectfully, —— ——.

Rutland, Mass., Nov. 1841.

Dear Sir,—I left Fitzwilliam quite early on the following morning, and reached New Salem, a distance of twenty three miles, after a cold and dreary ride, in season to take the stage for Boston, a further distance of seventy six miles. On my way, I have stopped here, to make a call upon a much esteemed friend, the Physician of the place. I cannot refrain from writing to you from hence on a single account. The only Church I have seen here is the Orthodox, though I believe there is another in a somewhat distant part of the town, of the Methodist or Baptist denomination. The Rev. Mr. C. is the Pastor of the Orthodox Church, to whom I was introduced. I was gratified with the interview. He is much and deservedly esteemed and respected here, and in all the region round about, not only as a fine scholar, and a gentleman, but also for his truly catholic and liberal spirit. Here, at least, is one Communion Table to which the Unitarian is invited, and cordially received as a Christian brother. As this is a light shining in a dark place, it deserves, as it seems to me 'to be set upon a hill,' to be seen of all men.

Rutland is a farming town, but apparently with few good farmers. The influence of our agricultural societies and publications seem to have reached them but in a feeble degree. The same apathy is felt around you in regard to most other matters. You hear of no Lyceums, no Scientific Lectures; little or no interest even in the Temperance cause, though much needed in some portions of the village. There is seemingly no spirit of progress or improvement—no onward movements in the great and leading interests of intelligence and humanity. Would it be so, if there was an Unitarian Church built side by side with the other?

My tour is now ended. I have been absent twelve days; visited eight different towns in Massachusetts and New Hampshire; travelled over 300 miles; have seen much, and enjoyed much; and have many thanks for many persons. If it has been the means of contributing any pleasure or profit to others, its purpose has been fully attained.

Yours respectfully, —— ——.

RECENT PUBLICATION.

A Minister's account of his stewardship. A Sermon preached in Northborough, Oct. 31, 1841. By Joseph Allen. On the completion of the twenty fifth year of his ministry in that place. Published by request. 1842.

Few ministers have, during the period of a quarter of a century, performed the duties of their office more laboriously, with greater fidelity, or with better results, than the author of this sermon; extracts from which we have given on our first page.

HOWARD SOCIETY AT REV. MR. GANNETTS.

On Sunday evening, the Annual Discourse will be delivered, by the Rev. S. K. Lothrop, in the Church in Federal street, at 1-2 past 6 o'clock,—for the benefit of this ancient and well known Society.

PURCHASE STREET CHURCH.

We understand that Mr. J. I. T. Coolidge, recently from the Theological School at Cambridge, has accepted the invitation of the Congregational Church in Purchase Street, to become their pastor. The Ordination services will take place on the evening of Wednesday, Feb. 9th. Sermon, by Rev. E. S. Gannett.

RELIGIOUS SUMMARY.

Syria. We had a few words last week, respecting the state of religion in Syria. We spoke of the opposition of the Catholics to Protestant Missions. It appears from a Parisian paper, that 'the Minister of Foreign Affairs has sent to Syria 20,000 francs worth of religious decorations and utensils for the Romanists there.

The same account states that there is believed to be now in process 'a slow revival of popery through France.' This is thought to be aided by a class of literary devotees, at the head of whom is Chateaubriand and Lamaratine. The former we are told, is 'active in the places of the church, and has lately induced the Pope to transfer the operations of the Propaganda to the control of the Jesuits.'

Churches in Pottsville. The Miner's Journal gives an account of the religious affairs of Pottsville, Pa. from which we learn that there are eleven churches in that place,—viz: 1 Episcopal, 1 Presbyterian, 1 Methodist, 1 Catholic, 3 German of different denominations, 1 Friends and 3 Welch of different denominations.

Unitarian Church at Chicago.—The Chicago Democrat of Jan. 5th., says:

'We neglected, last week, in speaking of Christmas affairs, to mention the superior style and elegance in which the very neatly and tastefully constructed church, belonging to the Unitarian denomination in our city, was decorated for Christmas. All, who have witnessed the management of the whole concern, unite in bestowing the highest encomiums upon it and pronouncing it well worthy the church blessed with that choir of singers which so delightfully entertained the public a few evenings since, at the Saloon. This again reminds us of an expression often made by people upon first visiting this beautiful church after viewing its neatness of construction, hearing its enchanting music and eloquent sermons, viz: 'this society may be new and small, but there are none smarter.' The settled clergyman, Mr. Harrington, is the youngest in our city and, though always ranking high for talents, has improved very much of late. His discourse, on Sunday morning last, has been a subject of encomium through the week by all who heard it. Mr. H. is, undoubtedly, the closes student in our city.'

Monasteries suppressed.—A correspondent of the New York Express residing in Cuba gives the following important information respecting religious affairs in Cuba.

On the 9th inst. the Intendant published an order for the suppression of eleven of the nineteen monasteries existing in the island, and sequestration for the benefit of the State of the entire church property, excepting that of the nunneries, amounting to several millions. For the support of the monks, he has assigned them a small pension, and also fixed a sum, to be paid annually by the State to different churches, for the maintenance of religious worship. The begging orders are prohibited asking alms in the street, as they would thereby have an advantage over the other orders whose property has been sequestrated. Those monks who secularize, are to have a pension one fourth greater than those who retain their habit. All the sacred vessels are to be distributed among the poor churches. Of these nineteen convents, several are in this city, containing one hundred and thirty four monks and novices. But three convents are left; and, as their rents are taken away, most of the monks and all the novices will secularize.

A new Baptist Test.—We take the following paragraph from the 'Baptist Banner,' a Southern paper, respecting a new test adopted by an Association of Baptist Churches in East Tennessee, called the 'Powell's Valley Association.'

'This is a *new test* association, and carries the matter somewhat farther than most of their brethren. They do not recognize as valid the baptism of any one who has received that ordinance from a *Baptist* minister who is friendly to missions, *or from a Baptist minister, who is friendly to any minister, who is friendly to missions!* All such persons, if they join them, must be re-baptized. We have *some* 'out and out' brethren in Tennessee. The Powell's Valley excommunicated at their last session, three other *Associations and all who correspond with them.*'

Episcopal Churches in New England.—It appears from the Journal of the late Episcopal Convention, that the number of Churches belonging to this sect of Christians in five of the New England States, is as follows: in Maine, 5; in New Hampshire, 10; in Vermont, 37; in Massachusetts, 43; in Rhode Island, 18; total, 113.

OBITUARY.

For the Register and Observer.

MISS ANNA MERIAM RENOUF.

Died, in this city, January 11th, Miss ANNA MERIAM RENOUF, aged 20 years.

When one so young and so beloved is taken from our midst by death, we involuntarily pause and consider; the oft repeated lesson of the uncertainty of life is sounded in deeper tones in our ears; and we are more than ever impressed with the value of that religion which can smooth the pathway to the grave, and lighten up the portal of the tomb with heavenly hope.

During the illness of our friend, which was a protracted one, she exhibited a uniform cheerfulness, and a christian submission to the divine will. She had endeared herself to a large circle of friends; she was surrounded by happy circumstances, and to her the future was full of promise. Although the ties which bound her to earth, were many and strong, she did not repine at the prospect of their being severed; but with a firm trust in the goodness of her heavenly Father, resting on his promises, she serenely awaited her Master's summons.

While we mourn our bereavement and sorrow, that we shall see her no more on earth, we rejoice in the thought, that for her to die is gain, that she has gone to a happier state of existence, where if we are true to ourselves we shall meet again. Blessed are the dead who die in the Lord.

GENERAL INTELLIGENCE.

Governor's Message. We would gladly publish the whole of this sensible and excellent public document. But we have not. We present however an abstract, with extracts from the most striking parts.

After a suitable acknowledgment of the care and blessing of divine Providence, the Governor proceeds to speak of the character of Massachusetts, and of the wisdom, justice and success of her policy and practice. He says:—

'The march of Massachusetts has been with a firm unfaltering step. Through all her trials and sufferings she has taken no devious course; avoided no responsibility; made no terms with the encroachments of power;—but for more than two centuries the character of her people has been signalized by a bold and manly support of the principles which were thus early espoused in favor of popular rights. It would not become her to indulge in the language of self-gratulation, for her works afford better evidence of her success and the wisdom of her councils. It would, however, be no derogation from true dignity to look abroad among the sister States of this Union, and inquire whether any have attained the great ends of free government, in a more eminent degree, by making a better, more prosperous or happier people.

Popular strength and power is most invigorated and made most efficient, by increasing popular intelligence and promoting sound morals. And where shall we look for more permanent and liberal provision for moral and intellectual improvement? Where shall we find the virtues of sobriety, industry and honesty more sedulously cultivated?

If we look for a people more free, or in the enjoyment of higher privileges, or more faithfully protected in their persons and property against violence and wrongs, where are they to be found? The knife and the rifle are not raised to menace the lives of our citizens in the streets, nor are they murdered by the decrees of self-constituted tribunals, usurping the high prerogative of administering justice.

If we open our statute books, (which are by no means faultless, where shall we find more proof of legislative wisdom than adorn their pages, or stronger evidence of a devoted attachment to the welfare of the people, and the maintenance of equal and just laws? We find there no stop-laws forbidding the collection of honest debts; no suspension-acts rendering the administration of justice abortive; no denial of lawful or just claims; nor any provisions making property a substitute for money and a tender for the payment of debts.

If we examine our monied institutions, we do not find the Commonwealth borrowing to become a stockholder, no the institutions themselves entangled in inextricable embarrassments, and forfeiting public confidence by refusing to fulfil their obligations; but they perform the duties exacted of them, by steadily fulfilling their promises. If any are unfaithful to their trust or violate their duties, they are arrested in their career, and denied the power farther to impose upon the public.

If we investigate the condition of such public works as the Commonwealth has encouraged, we learn that, instead of being left in a useless, unfinished condition, to fall into decay, they are all in active operation, fulfilling the purposes for which they were designed, and thus reimbursing the outlay; while other communities, by improvident legislation, have overwhelmed themselves with debt, impaired their credit, and some, at least, seem to be searching for apologies to violate their plighted faith. Under these severe trials, which distract and derange the affairs of the whole country, this Commonwealth stands unmoved; maintaing her faith and her honor untarnished; and furnishing no cause to distrust her intentions or that lofty integrity which will never forsake her, till the character of her people changes. She has incurred liabilities, whether wisely or unwisely, events will soon determine; but such is the provision made for them, and the amount is so limited and so within her control, that we have the best reason for believing, that in no contingency will any serious burden or inconvenience fall upon the people, and that, happen what may, her faith will not be broken, or her promises forfeited. Let others do what they may. Massachusetts will never tarnish her escutcheon and dishonor her name, by acts which she would censure as immoral and unjust in an individual.

So long as we can bring our public affairs to the test of a comparison, in which we find so little to regret and so much to commend, the policy which produces such results cannot fail to command the respect of the patriot and the sincere friend of popular government.'

The Message next refers to the public loss and bereavement, in the death of the late President of the United States. It next speaks of the finances of the State, and gives a brief history of the government policy and practice in reference thereto, since A. D. 1825. At this period the State revenue was derived

1 From a tax on Banking capital, $144,000.
2 Sales of Eastern Lands.
3 Fees &c. on Judicial proceedings.
4 A State tax of about $200,000.

Up to about this time, the members of the legislature had been paid by the respective towns who sent them, and there number averaged about 200, and there compensation about $36,000 annually. A law was now passed to pay them from the public treasury, and the number, from that time went on increasing till it amounted in 1837 to *six hundred and thirty-six*,—and the compensation from the public chest, $164,000. These were some of the causes of the enlargement of the State debt. The tax laid on sales at auction, about this time partially relieved it, but the school fund, with grants to benevolent institutions absorbed it all, with much received from other sources, and the State debt went on increasing.

A plan of economy has been entered on. The compensation of the House, last year was reduced to $59,609. At the close of the year 1840 the balance in the treasury was upwards of $70,000. At the close of the year now passed, the balance was upwards of $75,000.

The sum reported as due to this State from the general government, and expected to be, ere long, and perhaps soon received, is $272,717. This with the expected proceeds of land sales, from the late law of the United States for distribution of the surplus, will, it is believed, in connexion the system of economy recommended, soon place the finances of the government in a strong and prosperous condition, without resort to taxation.

The proposed repeal of the land distribution bill, in Congress, is also spoken of, and the subject of the revenue of the tariff, and its importance as a means of protecting the industry of the country. On the latter point he says:—

Our object should be to look to the whole people, and shape our legislatation so as to produce the greatest prosperity and happiness to all. To accomplish this desirable end, we must look at things as they are, and adapt our policy to existing circumstances. Our government has no right to sacrifice the laborers, for the purpose of exhibiting a false liberality in trade. Nor has it a right, by a criminal omission, so to use the powers confided to it, as to leave the regulation of trade and commerce wholly in the hands of other nations, to be turned to such purposes as best suit their interests. But, it is its duty to watch over the interests of the whole people, and to maintain our independence in this as in all other matters.

Of the railroads,—of which there are about 350 miles laid down in this Commonwealth, and with which the finances of the State are more or less connected, to the amount, on the whole, of 5,360,000,—he says:—

'All except the last-mentioned road—the Great Western, have been in successful operation so long as to leave no reasonable doubt of their productiveness, and of the sufficiency of the pledge to redeem the script.'

The Great Western creates a tie which more strongly consolidates the interests, harmonizes the feelings, and unities the fortunes of the West and East in a common destiny by making one people throughout this vast territory. In this point of view we may look for great and lasting results from this connexion between the waters of Massachusetts bay and the Mississippi, whose influence will descend to future ages.

After reference to the Military and to some other matters of a less public interest, the Governor thus concludes:—

'I shall unite with you gentlemen, in all suitable measures to give despatch to the public business; and it shall be my earnest prayer that your counsels may be tempered with wisdom, and that the blessing of Heaven may rest upon you and the Commonwealth.

Springfield Armory. We published a statement last week, from one of the secular papers, in which it was said that the cost of manufacturing muskets at the Armory, and that at Harper's Ferry, was upwards of $20 for every musket. The Springfield Republican denies the truth of this statement, and informs us that it appears by the report of the Ordnance department, that for ten years preceding 1839, the cost of muskets, at the Springfield Armory, was $11,25

Recovery of Stolen Jewels. The Jewels recently stolen from the Patent office at Washington, have been found in a trunk shipped on board the schooner Mary Bright, for Richmond, at Baltimore. It was put on board without the Captain's knowledge. The man who put it on board was minutely described by the steward.

Proposed Railroad Extension.—A full and highly respectable meeting of gentlemen was held at Waltham on Tuesday last, to consider the expediency of extending, the Charlestown railroad to Fitchburgh. The meeting is reported to have been a very satisfactory one, and the opinion is expressed that the project will be prosecuted with vigor and ultimate success.

Loss of the Peacock.—The United States Shipof War Peacock has been lost in the Columbia River, Oregon Territory. No lives were lost. Nothing was saved but the instruments which she carried as one of the Exploring Expedition.

Pottsville Railroad. This railroad between Pottsville and Philadelphia, has been recently opened. The distance between the two places, in the ordinary running of the cars, is about five hours.

From China.—By the arrival of a Swedish brig at New York from Canton, information from that city to 15th Sept., has been received.

It is confidently reported, though it is not officially announced, that hostilities have again commenced, and that Amoy had been taken with great slaughter. It was supposed that nothing further would be done at present, than to destroy the works newly erected for the defence of Canton.

From Europe.—The packet ship Mediator, at New York from London, brings dates to Dec. 10th, four days later than before received.

The news from the Niger Expedition was afflicting. It had advanced 270 miles up the Niger, to the confluence of the Chadda. The sickness and mortality had been great. Twenty six officers and men had died.

MASSACHUSETTS LEGISLATURE.

Senate, Friday Jan. 14*th.*—Several petitions were received, and referred. Among them was one for leave to build a Railroad from Quincy to Boston. An order was passed respecting returns made by Agricultural Societies, and the amount of aid such Societies had received from the Commonwealth.

After a convention of the two Houses the Senate adjourned.

House Jan. 14*th.*—A great many petitions were presented, and several orders, of no public importance were passed.

The two branches met in Convention, and proceeded to vote for a Treasurer and Receiver General. There was no choice till the fifth baloting, when it appeared that Thomas Russell, of Plymouth was elected.

In reference to this appointment the Old Colony Memorial says:—

'The correct business habits of Mr. Russell, his familiarity with accounts, and a character of unsurpassed integrity and fairness, eminently qualify him for this office.'

A long discussion took place in the House respecting a proposition to refuse to receive the funds which might come as the result of the law for distributing the proceeds of sales of United States lands.

Senate, Jan. 15*th.*—The business was principally of a private or local nature, and not interesting to the public.

In the House, the day was occupied by attention to various motions and petitions. Among the petitions was one for a charter for a Railroad from Boston to Quincy.

An order respecting the expediency of purchasing West Boston Bridge was referred to a special Committee.

Senate, Monday 17*th.*—The Governor's Message was committed to a committee to report on the proper disposition of its several parts.

The subject of most interest was the following order, submitted by Mr. Mills of Hampden, that the Committee on the Judiciary inquire into the expediency of providing, by law, that the members of the General Court, and the Clerks of the Senate and the House of Representatives, be paid an annual allowance, instead of the daily compensation now allowed by law.

In the House, various motions were made and disposed of.

Resolutions were passed, requesting our Representatives in Congress to urge an early apportionment of Representatives.

The subject of accepting the Land distribution funds was then discussed. Mr. Hinkley addressed the House on the subject, in opposition, and Mr. Park, of Boston, at considerable length in favor.

On Tuesday, both in the Senate and House, the business of the Session was industriously advanced, though but little business was finished. Some important motions for Committees of inquiry were made, which we shall notice, as they advance.

On motion of Mr Abbott, of Middlesex, it was ordered, that the Committee on the Judiciary, inquire into the expediency of exempting the wages of wives and minor children of defendants in civil suits in all Courts in this Commonwealth, from attachment by trustee process.

On Wednesday, this Committee reported unfavorably to the motion.

Senate, Wednesday, Jan. 19.—The Fifth Annual Report of the Secretary of the Board of Education was presented, and laid on the table and 5000 copies ordered to be printed

The subjects of most interest in the discussions of this day, were that of the expediency of legislating about the secret partners in business firms; also the petition for an addition of $200,000 to the capital stock of the Lowell Railroad, for the sake of repairs and improvements.

The House concurred with the Senate on the order for a Joint Special Committee on the pay of members,—and the order respecting weights and measures.

In Convention of the two Houses, Alfred D. Foster was chosen a Councillor, instead of Linus H. Child who declined the appointment.

The committee on the Judiciary were ordered to inquire into the expediency of modifying the insolvent laws so that no debtor shall be exempt from claims of his creditors till he has paid 50 per cent of his debts, or in case of a second insolvency till he has paid 75 per cent.; and also of making such new enactment as may prevent fraudulent transfers.

Reports from the Committees on Education, and on Elections were presented.

CONGRESS.

Senate Monday, Jan. 10*th.*—The proposed plan of a Board of Exchequer was discussed in the Senate, Mr Evans of Maine spoke at length in favor of that, or some similar plan which should give the country a uniform currency.

In the House a great many strong remonstrances were received against the repeal of the Bankrupt law. The Treasury note bill was debated, without much progress being made.

On the 11th in the Senate the Treasury note bill, the Exchequer plan, and the affairs of the slaves of the Creole were all subjects of earnest remark, both here and in the House. The subject of the Creole particularly, occasioned great excitement. Mr Calhoun introduced the following resolution on the subject.

Resolved, That the President of the United States be requested to furnish to the Senate a copy of the officers and crew of the brig *Creole* on her late passage from Richmond to New Orleans, should any such have been received, or any authenticated account which may have been received of the murder of a passenger on board, and the wounding of the captain and mate by the slaves on board, and of the occurrences which afterwards took place, particularly after the vessel was taken into Nassau, New Providence; and, also, to inform the Senate, if in his opinion it could be done consistently with the public interests, what step has been taken by the Executive in reference to the transaction, having for its object the punishment of the guilty, the redress of the wrong done to our citizens, and the insult offered to the American flag.'

In reference to this exaitement we gather something of the tone of feeling from a remark of the correspondent of the Baltimore Patriot, who says:—

'One thing was fortunately made manifest during the discussion to-day, and that was a disposition on the part of all present, from the North as well as from the South, to stand by the country in the resistance of the act of Great Britain in regard to the Creole. An undivided front will be presented whenever decided action is deemed necessary.'

It is devoutly to be hoped that no 'new issue' will grow out of this, between Great Britain and this country. The provocations to war are sufficient without it; and those disposed to war are ready enough to seize occasions for increasing the dissensions. But WAR is a serious business. And the contending parties are called upon by all that is dear to humanity, to forbear, and as far as possible to strive against and avoid it.

Wednesday Jan. 12.—The Washington correspondent of the Baltimore Patriot speaks thus of the doings of Wednesday.

'The proceedings in Congress yesterday, though not without some interest, have nothing in them important. Like most of the daily deliberations, they, resulted in nothing but words, words, words. In the Senate the proceedings, however, were much more interesting than in the House—a debate arising both upon the Exchequer *projet*, and upon the General Bankrupt Law, within a few days has excited an all-absorbing interest here.

Thursday, in the Senate remonstrances and memorials were presented against the repeal of the Bankrupt Law.

The treasury project was the order of the day, and the Senate was addressed in opposition to it, by Mr Benton.

In the House the Treasury Note bill was discussed, but no progress was made.

The Senate did not sit on Friday or Saturday.

In the House the Treasury Note bill was finally passed, by a majority of forty three votes.

On Saturday, 15th, the proposed repeal of the Bankrupt Law was the order of the day. The state of the vote on points connected with its repeal gave strong reason to fear that it will be repealed. It is stated by correspondents of some of the papers, that the Representatives Hall was a scene of confusion and disorder more disgraceful to the nation than anything that has ever occurred in that place, already before so deeply disgraced.

We learn by the mail, of Thursday, that a vote to repeal the Bankrupt Law was passed in the House, on Monday, by a majority of upwards of thirty.

The Treasurer of the American Unitarian Association, acknowledges the receipt of the following sums, viz:

From the Billerica	Auxiliary	Association	33 00
the Bangor Me.	do	do	50 00
the Bos Cambridge	do	do	25 00
the Saco Me.	do	do	13 00
the Plymouth	do	do	50 00
the Northborough	do	do	50 00
the Providence R I	do	do	19 00
the Auxiliary association in Rev Mr Gannett,s Society Boston			134 75
the Auxiliary Association in Newark N. J.			10 00
the Auxiliary Association in WestRoxbury			11 00
the Auxiliary Association in Rev Mr Motte's Society Boston			21 00
the Auxiliary Association in Concord			28 00
the Auxiliary Association in Southboro'			17 00
the Auxiliary Association in Nantucket			9 00
the Auxiliary Association in Rev Motte's Society Boston			8 00
the Auxiliary Association in Lowell			100 00
Mrs. Charlotte Jones Enfield, a Donation			5 00
Geo. A. Crocker Esq. Taunton to constitute him Life member of A. U. A.			30 00
Mrs. Richard Child to aid in the circulation of Tracts			3 00
Miss Elizabeth Child to aid in the circulation of Tracts			5 00
the Auxiliary Association in Springfield			10 00
the Auxiliary Association in Framingham			37 00
A Lady in Rev Doct Lamson's Society Dedham			1 00
the 'Ladies' Poole Association in Rev Mr Bigelow's Society Taunton in aid of the funds of A. U. A.			50 00
Mr Thomas Stone Westboro' in aid of Western Missions			5 00

SUNDAY SCHOOL SOCIETY.

The associate agents of the Sunday School Society, would give notice to the Pastors and Superintendents of the Sunday Schools in the city, that during the passing season, whenever invited, it will give them pleasure to visit any of their schools at the usual school hour on the Sabbath day, or at any other time appointed; and also, any teachers' meeting's for the purpose of sympathy, interchange of opinions and the general welfare of the schools.

Application may be made to the agents personally; or by communication with the subscriber.

LEWIS G. PRAY, *Agent.*

BOOKS FOR THE WEST.

The Gen. Secretary of the American Unitarian Association, acknowledges the receipt of a box of Sab. bath School books from the West Dedham Sabbath School, and several volumes of the Unitarian Advocate, for the West.

BOOK AGENCY OF THE A. U. A.

The Executive Committee of the A. U. A., have appointed an Agent for the sale of their publications and such other books as are particularly wanted in the denomination. He will visit the country towns and villages, and offer them for sale at the Boston retail prices.

MARRIAGES.

In this city, by Rev. Mr. Gray, Mr. Laurister Eddy, to Miss Eliza Gardner.

Mr. Wm. B. Wentworth, to Miss Adeline Belding.

Jan. 16, Mr. Otis Emerson, of Boston, to Miss Martha Dix, of Salem.

Jan. 16, Mr. William A. Howard to Miss Mary E. Cunningham.

Jan. 13, by Rev. Dr. Lowell, John G. Newell, Esq., of Pittsford, Vt. to Miss Susan H., daughter of Charles W. Cartwright, Esq.

In Roxbury, on Monday evening, by Rev. Mr. Sargent, Mr. Joseph R. Giddins, to Miss Mary H. Monroe.

In Philadelphia, Jan. 12, Mr. Robert B. P. Potts, of P., to Miss Sarah B., daughter of the late Mr. John Grew, of Boston.

In Chicago, Ill. Dec 7, Mr. Stephen F. Gale, bookseller, of C., formerly of Exeter, N. H., to Miss Madora Augusta, daughter of Hon. T. W. Smith.

DEATHS.

In this city, Mrs. E., wife of Mr. William F. Rand, 37 1-3.

At Lynn, 13th inst., Robt. W. Trevett, Esq. 53.

In Jamaica Plain, January 14, Mr. Benjamin Bussey, 85.

In Plymouth, on the 13th inst., Mr. Nathan Reed, 73.

In Carver, on Wednesday last, Mr. Albert Murdock, 20.

In Cabotville, January 5, Miss Miranda Colton, aged 18.

In Walpole, N. H., Jan. 13, Col. Josiah Bellows, 34, 53.

Killed by a whale in Sept., Richard B., son of Wm. B. Sanderson, of New Bedford—belonging to ship Coral, of do.

In the Island of St. Croix, Dec. 21, where she had gone in the hope of benefiting her health, Mrs. Sarah P., wife of R. H. Manning, of New York, and only daughter of Francis Swan, Esq. of Calais, Me. 25.

In New York, on Sunday, 16th inst. Wm H. Hudson, formerly of Boston, 32 years and 7 mos.

In St. Louis, Jan. 4, Maj. Zantzinger, of the 2nd Regt. U. S. Artillery.

COPARTNERSHIP NOTICE.—The Copartnership heretofore existing between the subscribers under the firm of JAMES MUNROE & CO, Booksellers and Publishers, is this day dissolved, by mutual consent. All persons having accounts with said firm may settle the same at Bookstore No 134 Washington street.
JAMES MUNROE, Jr.
Boston, Jan. 1, 1842. GEORGE NICHOLS.

THE Subscribers have this day formed a Copartnership as Booksellers and Publishers, under the firm of JAMES MUNROE & CO, and will continue the business at the stand heretofore occupied by the late firm of James Munroe & Co, 134 Washington st.
JAMES MUNROE, Jr.
WM. H. DENNET.
Boston, Jan. 1, 1842. j22

NEW BOOKS.—Received this morning, by TICKNOR, Agent, corner of Washington and School streets.—

Life in China—The Porcelain Tower, or nine stairs of China, compiled from original sources, by T. T. T.—with numerous plates.

The Commissioner, or De Lalatieo Inquirendo, to be published in monthly parts.

The American Journal of Medical Sciences, for January.

Vol. 2—Correspondence of Miss Adams, daughter of John Adams, edited by her daughter. j22

THE NORTHERN HARP—Consisting of Original and Sacred and Moral Songs, adapted to the most popular Melodies for the Pianoforte and Guitar; by Mary S. B. Dana, author of the Southern Harp, etc. etc. This work has just been received and for sale by TICKNOR, Agent, corner of Washington and School streets. j22

NEW BOOKS.—American Journal of Science and Art, conducted by Prof. Silliman; volume 42, No. 1, for January, 1842. 7th edition (English) of Samuel Cooper's First Lines of Surgery, including the principal operations; just received.

Also, 3 i English edition of Liston's Practical Surgery, with 150 engravings on wood. Also, The Operative Surgery, English edition.

Jahr's 2d volume of Homeopathic Medicine, with a preface by Curie.

Fresh supplies of Wilson's Vade Mecum and Druitt's Surgeon's Vade Mecum. For sale by TICKNOR, Agent, corner of Washington and School st's. j22

THE NEW-HAMPSHIRE BOOK—Being specimens of Literature of the Granite State, and containing selections from the writings of Webster, Mrs. Hale, Buckminster, Worcester, W. B. O. Peabody, O. W. P. Peabody, Ephraim Peabody, Isaac Hill, T. G. Fessenden, Warren Burton, J. H. Morrison, W. B. Tappan, J. E. Abbot, Ralph Emerson, A. A. Livermore, Jeremiah Mason Abiel Abbot, &c. &c. Just published by J. MUNROE & Co. j22

OFFERING OF SYMPATHY, 3d Edition. An Offering of Sympathy to the afflicted especially to parents bereaved of their children, being a collection from manuscripts never before published, with an appendix of extracts from various authors, by Francis Parkman, D. D.

Just published by JAMES MUNROE & Co., 134 Washington st. j22

HISTORICAL TALES FOR YOUTH.—By Nathaniel Hawthorne, author of 'Twice Told Tales,' 3 vols. with Engravings, but each sold repeatedly.

1st. Grand Father's Chair. A History for Youth.
2nd. Famous Old People, being the second epoch of Grandfather's Chair.
3d. Liberty Tree. With the last words of the Grand Chair.

The design of this writer has been to describe the eminent characters and remarkable events of our early annuals, in such a form and style, that the young might make acquaintance with them of their own accord. They are purely historical, detailing the stirring scenes enacted in Boston, and all the events of the Revolution, in a simple though Graphic language.

Opinions of the Press.

'This book makes the Grandfather's Chair,' the centre of many attractions, and of much useful amusement for children, and improves to good account some of the richest passages of Puritan History.—*Puritan.*

'Whoever has read the first epoch of 'Grandfather's Chair,' will by no means neglect the second. Famous Old People. Children will be delighted, and parents instructed, by the historical sketches so faithfully, and amusingly drawn.'—*B. Recorder.*

Just published and for sale, by TAPPAN & DENNET, 114 Washington st. j22

SMYTH'S LECTURES ON HISTORY.—Lectures on Modern History, from the irruption of the Northern Nations to the close of the American Revolution, by William Smyth Professor of Modern Literature in the University of Cambridge, from the 2nd London edition, with Notes, &c. by Jared Sparks, 2 vols. 8vo. Published by J. MUNROE & Co., 134 Washington st. j22

RAMSBOTHAM'S PROCESS OF PARTURITION.—'The Principles and practice of Obstetric Medicine and Surgery, in reference to the Process of Parturition; or Midwifery illustrated, by Francis H. Ramsbotham, M. D Physician to the Royal Maternity Charity, and Lecturer on Midwifery at the London Hospital, &c. illustrated by one hundred and forty two figures; first American edition, revised, in one large octavo volume.'

'It is a good and thoroughly practical treatise: the different subjects are laid down in a clear and perspicuous form, and whatever is of importance is illustrated by first rate engravings. As a work conveying good sound, practical precepts, and clearly demonstrating the doctrines of obstetrical science, we can confidently recommend it either to the student or practitioner.'—Edinburg Journal of Medical science.

'It is the book on Midwifery for students; clear but not too minute in its details, and sound in its practical instructions. It is so completely illustrated by plates (admirably chosen and executed) that the student must be stupid indeed who does not understand the details of this branch of the science, so far at least as description can make them intelligible.'—Dublin Journal of Medical Science.

'We strongly recommend the work of Dr. Ramsbotham to all our obstetrical readers, especially to those who are entering upon practice. It is not only one of the cheapest, but one of the most beautiful works in Midwifery'—British and Foreign Medical Review.

'We feel much pleasure in recommending to the notice of the profession one of the cheapest and most elegant productions of the medical press of the present day. The text is written in a clear concise, and simple style. We offer our most sincere wishes that the undertaking may enjoy all the success which it so well merits.'—Dublin Medical Press.

'We most earnestly recommend this work to the student, who wishes to acquire knowledge, and to the practitioner who wishes to refresh his memory, as a most faithful picture of practical Midwifery; and we can with justice say, that altogether it is one of the best books we have read on the subject of obstetrical medicine and surgery.'—Medico-Chirurgical Review.

Recieved and for sale by SAXTON and PIERCE Publishers and Booksellers No. 133 1-2 Washington Street. jan 22

NEW TRACT—DECEMBER.—How is it that ye have no faith? by Rev H. A. Miles, being Tract No. 173.—for December. This day published by J. MUNROE & CO., 134 Washington street. jan 22

A COMPLETE SYSTEM OF FAMILY REGISTRATION. Part First—containing charts, forms and directions for registering, on a new and simple plan, the birth, marriage, and death of the several members of the family, and for ascertaining and exhibiting at once their connections, relative situation, heirs at law, ancestors, descendants, and generation. Part Second—containing forms and suggestions for registering other particulars; proper or useful to be retained in remembrance, relative to every member of any family, from which a particular biography or history of any individual or family may be easily compiled. By Lemuel Shattuck. Just published and for sale by TICKNOR' Agent. jan 22

NEW VOLUME OF DISCOURSES, by Mr Dewey; Discourses on Human Life, by Orville Dewey Pastor of the Church of the Messiah, in New York.

Just published and for sale, by JAMES MUNROE & Co., 134 Washington st. j15

COLERIDGE'S STUDY OF THE GREEK CLASSIC POETS.—Introductory to the Study of the Greek Classic Poets, designed principally for the use of young persons at School and College, by Henry N. Coleridge. This day received by JAMES MUNROE & Co., 134 Washington st. j15

HAWTHORNE'S TWICE TOLD TALES.—This day published a new series of Twice Told Tales, by Nathaniel Hawthorne, also a new edition of the first series by the same Author. This day published, by JAMES MUNROE & Co., 134 Washington street. j15

LIVE WHILE YOU LIVE.—By the Rev. Thomas Griffith, A. M. (England.)
The Golden Grove, A Choice Manual for the Christian. By Jeremy Taylor.
Bogatzky's Golden Treasury, for the Children of God Prose and Verse.
Personal Recollections. By Charlotte Elizabeth.
Romaine on Faith. New Edition.
The Pastor's Offering. By A. Dewey, of Storrsville, Mass.
Krummacher's Parables, Translated from the German, 12mo.
New Hampshire Book, or Specimens of Literature of the Granite State.

NEW JUVENILES.

Cousin Lucy at Play. By Abbott.
" Lucy at Study. " "
Jonas on a Farm. Winter. By Abbott.
" " Farm. Summer. "
Poetry for Young Persons. By a Lady of Boston.
Which is the Wiser. By Mary Howitt.
For sale by TAPPAN & DENNET, 114 Washington street. j15

TALES OF SHIPWRECKS *and Disasters at Sea*, by Thomas Bingley, author Tales of Travellers, Stories, etc. embellished with engravings; Hawthorne's Tales for the young, Grandfather's Chair, Liberty Tree, Famous old People, 3 vols, with engravings. For sale at TAPPAN & DENNET, 114 Washington street. j15

MAN A SOUL. or The Inward and the Experimental Evidences of Christianity; by A. B. Muzzey. CONTENTS: Matter and Spirit; The Testimony of Consciousness; The Outer and Inner Man; The Scripture Estimate of the Soul and the Body; The Proper Kind of Evidence for Religion; The Faith of the Affections; The Soul the Test of External Evidence; The Soul Recognizes a Law; God seen in and by the Soul; The Soul Perceives its own Immortality; The Inspiration of the Almighty Universal.

Just published and for sale by WM. CROSBY & Co. 118 Washington st. j15

(*Notices of the work.*)

"From our knowledge of the author, of his general ability, and his leading views, we feel warranted in commending it to the public as a

POETRY.

For the Register and Observer.

'THERE IS A VOID IN THE HEART, WHICH THE PLEASURES OF THE WORLD CANNOT FILL.'

Beauty and gladness o'er our way their teeming glories shed,
And bright and fragrant is the path our bounding foot-steps tread;
The voice of love on fairy wing, comes with its gentle thrill;
Why lingers there an aching void, which these refuse to fill?

The harp and timbrel gaily send the festal chorus round,
And free the heart beats echo to the sweet and mirthful sound;
The light of hope puts forth its gleam all radiant and still;
Why lingers yet that aching void, which these can never fill?

The palace and its stately halls, its silken web unfurls,
And round its marble works of pride, the wreath of pleasure curls;
But in the golden haunts of wealth, no couch of peace is spread,
No balm to fill the heart's deep void is on its pillow shed.

Affection with its tender tone breaks on the spirit's ear,
And the list'ning heart of love is bowed the cadence sweet to hear;
But soon the voice we cherished leaves us silent and alone,
Oh! what shall fill the aching void, whence music thus hath flown?

The cottage with its latticed porch shines neath the starlit sky,
And peace and joy seem o'er it hung too beautiful to die;
But sorrow, even there, can break the pure repose and still:
Why feels the soul an aching void, which earth doth fail to fill?

The bower of friendship brightly blooms within the verdant vale,
Quiet and calm it rears its form mid mountain shadows pale;
But clouds and tempests come to shroud the star that cheered it still,
And the lonely heart lies desolate: oh! what the void shall fill?

Jesus, we come to thee! Thy love can every want supply;
Weary and faint from wand'rings wild, unto thy fold we fly.
Lonely though be our way and dark, thou with thy light wilt bless,
And safely guide thy children home, through life's drear wilderness.

Jesus, we come to thee! The wreath of earthly pleasure fades,
And soon the sunlight of our hopes is lost in twilight shades:
But round thy brow immortal flowers in fadeless lustre shine,
Oh come, transplant into our souls, undying wealth from thine.

Jesus, we come to thee! Earth's founts their silvery waters lose,
And memory's treasure-cells are stored with long departed hues;
But thou, our longing, yearning hearts with hopes sublime can'st fill;
Enter and calm the troubled tide, say 'peace ye waves be still!'

Waltham. L. B. T.

MISCELLANEOUS.

CHRISTMAS AT EAST CAMBRIDGE.

Messrs. Editors,—In reading the following notice, in the *Olive Branch* of last week, of the manner in which Christmas Eve was celebrated in this place, I could not but infer from the tone in which it was written, that the Editor suspected such 'harmony in religious communities,' to be somewhat rare and extraordinary. And such, it is to be regretted, is too truly the case. The state of feeling which exists between Christians of different denominations seems to partake of any thing rather than the spirit of true Christian charity. This is not as it should be, and no one can but wish success to all laudable efforts which shall be made to unite Christians of every name in a bond of friendship which shall be as lasting as Christianity itself.

'HARMONY IN RELIGIOUS COMMUNITIES.'

On Christmas Eve, the Unitarian, the Universalist and part of the Baptist Society met at the Methodist house, in East Cambridge with the society worshipping there, and were suitably addressed by the Rev. Mr Lambert, the Unitarian clergyman, after which the Rev. Mr Wilson, the officiating Methodist clergyman, read the Communion service in use by Methodists of all classes, and the Protestant E. Church, when the several societies commenced together, with the exception of the Baptists, who do not commune with those not immersed.'

And now, Messrs. Editors, allow me to say a few words more. The propriety of the commemoration of the birth of our Savior is fast becoming admitted by Christians of every denomination. And why should it not be? Why not be as willing to commemorate the birth of the greatest benefactor of the human race, that ever lived, as of one whose sphere of usefulness has been confined to his own country? What better reason for our Fourth of July orations than for our Christmas sermons? It matters not whether the twenty-fifth of December be the exact date of our Savior's birth. It probably was not. But it is the event itself and not the time, that is the source of the greatest interest to us.

Admitting then the propriety of the celebration of Christmas, the question next arises, what is the best means of so doing? And here I think the example set by Christians of this place may well be followed; more especially in those country towns where the great number of the churches and the smallness of the congregations tell in words too plain to be misunderstood, that liberty of opinion exists there unlimited, unconfined. What though one be of 'Paul and another of Apollos?' Are we 'not all of Christ?' and did not Christ teach us that the first of all commandments is to love the Lord our God with all our heart, and that the second is like unto it, viz., to love our neighbor, as ourselves? And who are our neighbors? Those only of our own sect? Not so teaches us the parable of the good Samaritan. All are our neighbors, be they Jews, or be they Gentiles, be they Unitarians or be they Trinitarians, and all we are bound to love. And what better manner is there of evincing that love than by meeting round the common table of our Savior, at least once a year, and that too upon the day which Christians generally have admitted to be the anniversary of his first appearance upon the earth. Thus will those almost impassable barriers of opinion, with which Christians have surrounded themselves, be broken down; peace and good will succeed to controversy and angry debate, and the cause of Christianity be promoted throughout the world. CONCORDIA.

East Cambridge.

AGITATE—AGITATE—AGITATE.

It was a hot noon of a sultry day. The wilted herbage turned brown on the sunny slopes; the clover blossoms shrivelled; leaves drooped on their stems and the long green streamers of the corn curled up. Birds hid silent in the shade. And the locusts alone, with their shrill music, rejoiced in the glare and heat. Meanwhile fruit ripened; far away the polar snows were melting; and over wide seas, by unseen processes, the waters rose into the firmament. Nature through her wide circuits moved on, as ever, with benignant grace.

In a hollow sat watching a well meaning but restless spirit of the air. 'The world is absolutely dying of suffocation,' said he, *indignantly* puffing. 'Where can the careless rains be? Gone to hide in the ocean, because they are afraid of the heat; faithless cowards! And the mean little dews! What sycophants they are! No sooner does this tyrant of a sun rise, but they quit the flowers that need them, and go glittering up to pay their court. My brother winds, too, who ought to be more spirited, have put on the golden fetters, and leave him to scorch up the flowers and grass at his pleasure. Let the world be glad that *I* am true hearted, and can feel for its sufferings. On me depend its destinies. How grand is my privilege; how arduous my duty. No time must be lost. I will agitate— agitate—agitate. Now for a blow.'

The enthusiastic wind rushed out with a burst of benevolence. So much was to be done, that he felt he could not blow amiss. He stirred up the dust on the dry plains, he tossed the withered leaves, he ruffled the stagnant pools, and at last getting into a wood he made such a roar, that he rose in his own esteem, and shouted with altogether unwonted might. Some idle brother winds, who had nothing better to do, came rushing in to see what the matter was, and by their foolish haste increased the noise. More and more widely spread the alarm, and faster and faster came the startled breezes. Our eager wind began to feel his own importance, and elated with success, whirled swifter than ever, screaming to the full of his voice. 'A grand work, brothers! a glorious work! This stupid sun is burning up the world, and we must interfere to save it. Come brothers, come!' 'To do what?' cried they. 'Agitate, agitate, agitate, you lazy fools!' And away he whirled with such honest zeal, that all the little puffs and then all the big blows too joined him in a grand circumgyration of contagious benevolence. Surprised at his own efficiency, the raptured wind whirled faster than ever; and the other winds whirled too, all alike ignorant of what was to be done, or how to do it, but all in a great agitation.

All went very well for a while; the flowers nodded—the groves gracefully bowed—the meadows waved—the waters sparkled—and the world seemed waking up. But soon winds of all sorts came rushing in, crowding and jostling, screaming for information, all willing, some for mischief, and some for good ends, and some for excitement, and some for love of power to 'agitate, agitate, agitate.' And alas! the poor honest wind soon found, that the blast which howled loudest headed the mob. There was no stopping now. In vain he cried, 'Peace, brothers, blow softly, agitate calmly.' Madder and madder grew their frenzy—and now too alas! there was no escape. He was whirled to and fro utterly spent, powerless, and horror stricken, at the ruin fast spreading over the fields he intended in *some way or other* to benefit. Crash went the boughs—the laden orchards were stripped—the long maize with its heavy ears fell prostrate—the ripened wheat was strewed to the ground—and where the whirlwind passed, spread a track of desolation. As he was swept along amid black clouds of mingled fragments, the poor wind thus meditated:

'Ah! I meant well, I meant well; but what a fool I was not to know what I wanted to do, before I tried to do it. Had I been true to my nearest duty, and quietly refreshed the plants and trees around me, I should have been useful although humble, and ready for any higher work to which nature might call me. Alas! alas! there was more ambition than benevolence in my love of agitation.'

A FEW THOUGHTS ON FEMALE SCHOOLS.

In looking over the recently publish•l volume of Miss Lucretia Davidson's poems, with a biographical sketch by Miss Sedgwick, which, by the way, is a valuable accession to our American literature, we were gratified by the pertinency of that eminent lady's remarks on the evils of crowding the work of school education into the limited time usually assigned to it in our country. She suggests that the evil may be partially remedied by restricting the attention of girls to fewer studies.—In this she is undoubtedly correct, as there would then be a prospect of their knowing at least a few things well; the mind would be disciplined and invigorated, which after all is the great object of school education, as on it the future acquisition of knowledge, as well as the practical usefulness in life almost wholly depends.

Miss Sedgwick animadverts, and perhaps with some severity, on what she considers a general fault of boarding schools—the restrictions practised on the physical energies of youth, the want of exercise in the open air, & .., all of which is in many instances, true, and the evil results of which none can more deeply regret than ourselves; but having had some little exaerience in these matters, we think Miss Sedgwick errs in finding the source of all these miseries exclusively in boarding schools. It is the fault of home as well as of boarding school education in our country. We have known many young ladies enter our schools with listless, inert habits, who had never been accustomed to walking, and scarcely to any other exercise in the open air, and who difficulty could be induced to join their companions in a stroll of even a mile in a delightful country, where all the charms of natural scenery would have allured them onward. At home, they had been accustomed to lounge for hours, perhaps an entire afternoon, on their beds, beguiling their weariness and ennui with a volume of the sickening trash with which our presses teem. That the mind is in this way vitiated and enervated, as well as the bodily functions enfeebled and dis-ordered, no one can doubt. Another to which we cannot forbear to allude is, that with many mothers and of course with their daughters also, the bloom and freshness of health are not considered compatible with that delicate, fragile beauty which they are at so much pains to cultivate. No stock of health is laid up for the future, no vigor of constitution acquired, by which they may afterwards grapple with pain and suffering, and be safely carried through those trials to which the female constitution is subject. How rarely the delicate and beautiful girl of sixteen or eighteen can be recognized in the wan, faded matron, whose charms should be maturing at the very time when she is sinking into the confirmed valetudinarian, or hastening to a premature grave.

Another topic to which Miss Sedgwick calls the attention of her readers, is the public examinations, which she thinks bore very hard upon Miss Davidson. That the exhibition and parade attending them, as they are frequently conducted, are as offensive to good taste, as hurtful to the delicacy of female character, we fully believe. And that in the case of Miss Davidson, her health may have suffered, and really did suffer, from the over and unnatural excitement of preparing for the part she was expected to take, is shown by the illness from which she recovered barely in time to peform her part.

But as this suffering is sometimes endured on the part of teachers as well as pupils, when they have been induced very reluctantly, in accordance with the popular taste, to consent to the examinations, some sympathy is surely due to them. And they certainly are not to be blamed, if, parents and trustees requiring these public examinations, they in their turn, also require that their best scholars shall not be excused from attendance; and, if they be withdrawn, these latter incur the censure of their teachers, or in the playful language of Miss Davidson, are under the ban of holy seminary.

At present, in this country, a school established on different principles, making none of these appeals to the popular sentiment, is with difficulty sustained; a forced and unhealthy excitement must be got up, to exhibit how much young ladies know, and in the common phrase, keep the school before the public eye. So soon as the taste of our people is changed, schools pursuing a different course will be suitably appreciated, and will be well supported; and instead of exerting a restricted influence, which, we believe, is already extending, they will give tone and character to female education among us; and then, though we may hear less of female colleges, we believe woman will have less temptation to diverge from that sphere of action to which her Creator destined her, and which surely is wide enough, with its many responsibilities, to occupy the energies of the most gifted minds. Are happy for woman when she is satisfied with it, and seeks in no wise to transcend it.

But we have already extended these remarks farther than we intended, and perhaps should beg pardon for their length, and dismiss them for the present.—*Com. Adv.*

LONDON AS IT IS.

Mr. Charles Dickens, in an interview with Mr. Lester, thus speaks of a large class of unfortunates in the great Metropolis:

'Then there are thousands in our parish work-houses and in the lanes of London, born into the world without a friend except God and a dying mother. Many too, who in circumstances of trial have yielded to impulses of passion, and by one fatal step fallen beyond recovery. London is, crowded, and, indeed, so is all England, with the poor, the unfortunate, and the guilty. This description of persons has been generally overlooked by authors. They have had none to care for them, and have fled from the public gaze to some dark habitation of this great city, to curse the cold charity of a selfish world. The amount of crime, starvation, nakedness, and misery of every sort in the metropolis surpasses all calculation. I thought I could render some service to humanity by bringing these scenes before the minds of those who from never having witnessed them, suppose they cannot exist. In this effort I have not been wholly unsuccessful; and there is nothing makes me happier than to think that, by some of my representations, I have increased the stock of human cheerfulness, and by others, the stock of human sympathy.

I think it makes the heart better to seek out the suffering and relieve them. I have spent many days and nights in the most wretched districts of the metropolis, studying the history of the human heart. There we must go to find it. In high circles, we see every thing but the real character. We must go to hovels of the poor and unfortunate, where trial brings out the character. I have in these rambles seen many exhibitions of generous affection and heroic endurance which would do honor to any sphere. Often have I discovered minds that only wanted a little of the sun-shine of prosperity to develope the choicest endowments of Heaven. I think I never return to my home after these adventures without being made a sadder and a better man. In describing their characters I am no higher than to feel themselves. I am persuaded that I have succeeded just in proportion as I have cultivated a familiarity with the trials and sorrows of the poor, and told their story as they would have related it themselves.'

TEMPERANCE.

[From the New York Evangelist.]

St. Louis, December 27, 1841.

This city is at present in the greatest state of excitement. Three reformed drunkards are here from Cincinnati—converts of the Baltimore delegation, which recently visited that city. They are doing wonders. Within a week, UPWARDS OF A THOUSAND have signed the pledge. Among the number are many who have been debased drunkards for years. There is one, in particular, whose case I cannot forbear to mention. He is a lawyer. He came to this city some years ago, with his blushing honors thick upon him. He had academic honors, collegiate honors, and professional honors. He had letters of introduction from some of the first men in the Union, among whom was the Hon. William Henry Harrison, our lamented President. He was received in the very best society, and his rank and standing were in all respects the highest. The day after he arrived here, he deposited in the bank $22,000, and in six months after that time he had not one cent! He first began to drink, and then to gamble; and he has been for some time a complete bloat. When he went up to sign the pledge, I thought the house would come down, so tremendous and enthusiastic was the applause. I never, in all my life witnessed any thing like it. He is now an apostle of temperance. Last night this man left the meeting and went about among the grog shops and brothels, where he found his old companions, and returned with 46 signers to the Second Declaration of Independence. He is a man possessing the most splendid talents, about 35 years of age, and we are in hope with his assistance, and the benediction of our God, to revolutionize the city. St. Louis is about to declare to the world that she is not what she has been represented to be. She is emphatically the Queen of the west; and as the Queen of temperance, she will illumine the great valley of the Mississippi. There is no stopping the ball. It will roll onward, and in its course it will destroy every thing in the the shape of alchol. The vast praries are about to be set on fire. Yes; the ball will roll onward. The Rocky Mountains cannot impede its course.

I will mention one circumstance before I close. The next night after I signed the pledge, I had the pleasure of seeing six of my workmen go up and sign. The next night, I believe, ten of my boys went up. Thus we see the power of example clearly illustrated.

Yours, &c.

THE LIGHTNING AND THE LANTERN.

Parable.

It was midnight. The loud storm was abroad on the face of the earth. The lightning flashed incessantly. The thunder shook the skies. The wind blew a hurricane. The rain fell in torrents. And a wanderer passed along on the lonely road. He had lost his way and was uncertain where he was going. And oftentimes he stumbled in the dark, and went astray from the road, and fell into pools of water, and tottered on the brink of precipices. And ever the loud storm roared after him—and danger yawned around him—and his heart was nigh sinking within him. Now and then a lightning flash, broad and blinding lit up the heavens and the earth, and for miles before him his road was illuminated, and for a few seconds shone as in the broad daylight. But in an instant all was dark again, and again he stumbled and went aside—

For he trusted to the lightning to guide him.

Then I saw a hand reach through the dark towards him, and in the hand was a lantern—and the lantern followed at his side till the wanderer reached forth and took it with joy—for he saw that it sent forth a steady clear light in the dark. And I saw that he watched the sky no more for the lightning flash, but committed himself unto the lantern which he bore in his hand, and walked steadily and safely by its light, till he reached his home.

And the Interpreter said to me—'So is it in the strait and narrow way that leadeth unto life. He who trusts to sudden flashes of good feeling and excitement, follows no safe guide. For though they seem to come from heaven—they are not in the highest heaven where the calm light of the stars shineth—but are too much of earth, and come and go, and are glorious for a while, but leave the soul in as great or even greater darkness than before. It is only the steady light of habitual religion, seen and felt and followed at *all* times, which can be 'a lamp to our feet and a light to our paths.' Good feelings—religious excitements—revivals—can do us no good unless they can be arrested, and made to minister to constant and habitual good *works*. The light we follow must be steady, calm, unfailing, or it can be of no use in guiding us to our heavenly home.'

C. P. C.

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SAMUEL H. WALLEY, Jr. Treasurer.
dec 14 3t

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Miss Harding has permission to refer to the following gentlemen:—Rev. Henry Ware, jr. D. D. Cambridge, Rev. F. Parkman, D.D. and Rev. E. S. Gannett, Boston, Rev. Dr. Brazer and Rev. Chas. Upham, Salem.

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Extract from a letter from Rev. Mr Elliot of St. Louis, in answer to a letter of the Christian Layman.]

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[Extract from a letter from the Rev. Mr Heywood of Louisville, Kentucky, in answer to a letter of the Christian Layman.]

'I like very much your plan in regard to a cheap edition of 'The Christian Layman,' and those of our friends, to whom I have mentioned it, are much pleased. Most gladly will I do what I can towards carrying out the plan, for the appears to me eminently calculated to do good. Your book has done much good here already. Many have read it, and all who have read it seem to have received great profit as well as pleasure from its perusal nov 20.

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The able Board of Instruction will continue. Lectures upon all subjects of importance to any class of young ladies will be given through the term.

Pupils are requested to make early applications for board, and to be present on the first day of the term to facilitate the formation of classes.

Board, including washing, can be obtained in private families in the immediate vicinity at $1 50 per week.

The Trustees and friends of this institution aim to render it in every respect, a school of the first order and a delightful resort for young ladies who wish to receive a thorough and finished education.

By order of the Board of Trustees.

A. G. STICKNEY, *Sec'y.*

Townsend Aug. 4, 1841.

References.—Rev. David Palmer, Rev. C. W. Redng, F. A Worcester, Esq., Townsend; Rev. Dr Sharp, Rev. R. H. Neale, Rev. Wm. Hague, S. G. Shipley Esq., Wm Beals Esq., Dr A. A. Gould, Bo